The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

WHOLE NUMBER, 908.

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PUBLISHED FOR THE PROPRIETORS,

DAILY SERVICE.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—*Acts*, ii. 46.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church	At 9 A. M., and 3 P. M.
All Saints' Church	" 6 "
St. Luke's Church	" 7 A. M.
Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 6 P. M.	
St. Clement's Church	" 8 A. M.
Calvary Church	" 8 " and 6 P. M.
Church of The Annunciation	" 8 " and 6 "
Church of The Crucifixion	" 8 "
Church of The Holy Communion	" 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.	

Calendar for August.

13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

SEPTEMBER.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

Poetry.

For the Churchman.

POLISHED COLUMNS.

"Not with gold, or pearls, or costly array."—1 Tim. ii, 9.
"But—the ornament of a meek and quiet spirit."—1 Pet. iii, 4.

The marten, kid, and silk-worm,
The flax and cotton plant,
The ostrich, sheep, and swan down,
Help woman to enchant;
The world is set in motion,
To aid a woman's charms;
Men traverse land and ocean,
To deck her for their arms.

Themselves, the cloth and beaver,
The plain and homely gear;
For her the bright silk-weaver,
The gauzes fine and sheer.
Her grace, her wealth, her beauty,
Her taste in dress to show,
Assume to be a duty
No woman may forego.

Oh! tell her of the heathen,
Where the Cross is all unknown,
Where the Cross is all unknown,
And women are but slaves to men
Who worship wood and stone!
Tell her of China's murdered babes,
Of India's sad Suttee!
For woman, at those hurried graves,
May learn humility.

And tell her, not a fairer face,
Nor softer, sweeter eyes,
Are winning her a worthier place.
Beneath her native skies;
For India has her eyes of light,
China her beauties, too—
Naught spares from death the baby bright,
Naught saves the dark Hindoo.

The Cross, dear christened woman,
Demands thy grateful strain;
The Cross, that gives thee back to man,
An helpmeet, once again.
Sin-woven chains are broken,
The Son has made ye free!
Obedience be thy token
Of Christian liberty.

A time for robes of brightness
Will come, and gems and gold—
Yea, robes of dazzling whiteness,
And glories yet untold—
When the Lord makes up His treasure!
Bright jewels may ye be,
Shining 'mid endless pleasure,
As stars, eternally.

I. C. H.

Communications.

For the Churchman.

"The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." —*St. John* i. 43–46.

When we think rightly of it, we shall find the style of Scripture-narrative precisely that which is best adapted to lead the mind to interesting and profitable reflection. In its characteristic conciseness, it fixes upon such leading facts and events as serve the main object evidently had then particularly in view; and these are generally such as suppose other facts and events, and an unrecorded state of things, which, though not essential to such object, may, by suggesting due meditations to the devout mind, materially help to its accomplishment. And such meditations on any particular passage, will evidently be much helped, and receive valuable guidance, in proportion to the mind's intimacy with the Scriptures, and its cordial affection for their blessed contents. The operation of this principle helps largely to a knowledge of the Bible, strengthens an intelligent and pious interest in it, urges to great diligence and care in its study, and with that blessing which the Holy Ghost vouchsafes to a due stirring up of His gifts to all, specially those who have been baptized into Christ, leads to an increase, more and more, in "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true Godliness, and the spirit of" the "holy fear" of the "Lord."

The brief narrative at the head of this article, contains material for reflection peculiarly interesting and instructive to the Christian in his social capacity. It is evident on the face of it, that St. Philip listened at once to the Saviour's invitation, "Follow Me." We may consider this as accounted for by the fact that "Philip was of Bethsaida, the city of Andrew and Peter." Of these two individuals we read, just before, "Again, the next day after, John" (St. John the Baptist, Christ's forerunner) "stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They say unto Him, Rabbi (which is to say, being interpreted, Master,) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." Philip, being of Bethsaida, the city of Andrew and Peter, their neighbor and friend, was doubtless prepared by their conversation for promptly joining the ranks of Christ's followers, when called to do so. He again communicates the gratifying information of His having found the Christ to Nathanael, probably a friend of his, and was thus the means of adding him to the number of the disciples.

In all this there is a beautiful exhibition of the affectionate interest which true friendship takes in the happiness and welfare of its object, commencing in another eminent virtue, *fidelity to a commission and trust.* St. John had been sent to prepare the way for Christ's earthly ministry. He accordingly, joyfully content to decrease, while the Messiah increased, directed to *Him* the attention of his own disciples. Thus he caused St. Andrew to follow the Lord. *He* again brought his brother St. Peter to Jesus. These two brothers were probably the immediate cause of adding their townsman St. Philip to the number of Christ's disciples; and he did the same for St. Nathanael, who was undoubtedly the apostle named Bartholomew by the other evangelists.

The imagination loves to dwell on the pains which it may be supposed each of these holy men took to accomplish the object he had in view, and on the interest which the several parties addressed felt in the subject urged upon their notice. The Word of God, the writings for which "Moses and the prophets" had been inspired by the Holy Ghost, was deeply reflected upon, much conversed about, and very diligently examined. The object had in view was earnestly and affectionately prosecuted. The seed sown was received into honest and good hearts. The result was matter of joy, and a source of blessing, to all concerned, and a means of rendering their affection for each other stronger and holier; while it gave to it the peculiar elevation and dignity, and the refined and sacred happiness, of hearts which, joined in love, were also united in the mutual and mutually helping enjoyment of faith and trust in Christ, of loving Him, and of being by Him beloved.

We have here a beautiful illustration of that best of friendships which is animated by the desire of promoting the truest enjoyment and interests of those towards whom it is cherished; and of that most elevated and refined intercourse which chooses themes connected with the love of God to man, and the reciprocal love of man to God. We see Jesus the Lamb of God commended to observation and regard. We see Him followed. We see the desire to abide with Him kindly met and indulged. We see a brother, having found Jesus, bringing a brother to a participation of the joy. We see the two thus favored so loving their neighbor as to desire his being as happy as themselves. We find this converted neighbor imparting the glad tidings to another, and meeting a passing doubt and difficulty by the call to personal experience—"*Come and see.*" The result was the mingled firmness of conviction, and earnestness of feeling, implied in the exclamation, "Rabbi, Thou art the Son of God: Thou art the King of Israel."

All these are topics which cannot but take strong hold on the mind of the thoughtful and devout Christian. Friendship and neighborhood ever present opportunities of doing spiritual good to friends and neighbors. The souls of others are perpetually calling us to care for them, as fitting occasions may arise, and decency and good order allow. Jesus, the Lamb of God, is still to be beheld, and to be followed, in the faith, and by the commandments and ordinances, which He has enjoined. "Come and see," is the precious invitation which He ever gives to poor sinners, that they may find Him, and in Him rest to their souls. Whether he *has* found Him, so as to be able rightly to apply to himself the promises of spiritual and eternal good made in the Gospel, is the most serious and important question which the Christian can press home to his heart. In the faith and duty which that Gospel requires, is afforded the test whereby the question is to be answered. If to these his heart, mind, soul, and strength, are honestly devoted, Christ is especially *his*—a pardoning God amidst the frailties and sins from which entire release never comes in this world—an all-sufficient Advocate and Intercessor, in whose righteousness and merit is the only ground of man's acceptance with his Maker—a mighty Saviour, Who will keep His faithful people, however beset by spiritual foes, unto salvation.

And among the tests of being truly Christ's, a very important one is that estimate of the inestimable value of the blessing, which fills the heart with the ardent desire, and enlists cheerful devotion to all proper means, for bringing others to like experience, that they too may come and see and follow the Lamb of God which taketh away the sin of the world.

B. T. O.

For the Churchman.

Mr. Editor,—I am aware of the danger of carrying the principle of the right of private judgment on the Scriptures too far. I am aware of the sad inroads it is constantly making upon the evangelical system. At the same time, as it has pleased God to address to us, as intelligent and reasonable beings, invested with moral responsibility, a written revelation of His will and instructions, and, by means of His Church, to cause us to have that Blessed Book "in our own tongue wherein we were born," I cannot think that we are precluded from exercising thereon a proper degree of the common sense and discretion which He allows us, and which are essential to the due use of reason, intelligence, and moral probation. If we were—if this exercise were not the privilege of every, even the humblest, Christian—I have little hesitation in believing that it were better for us to lean towards the extreme of the Romish doctrine of tradition, than that of Protestant indulgence in philological criticism on the sacred text. In the former—to say nothing of the real teaching of God which may be included—we may hope for some degree of the benefit resulting from the inspired maxim, "In the multitude of counsellors there is safety," and from modest deference to the accumulated wisdom of ages. In the latter, the experience of the Christian world has taught us the dreadful lengths to which individual ingenuity will go in turning the Gospel into a subject of the most licentious speculation, profanely divesting it of whatever may stand in the critic's way, and reducing it to the very borders of heartless infidelity.

Happily, however, the great legitimate value of primitive Catholic tradition, as a rule for the interpretation of Scripture, and of sound Christian criticism, as a farther most important aid therein, may be thoroughly appreciated and acted on, in entire consistency with safety from both the above mentioned extremes; and with the exercise of a sound judgment in the diligent and careful study of the inspired pages in our generally excellent and correct translation. There are parts of the Bible so evidently connected together in sense and bearing, though more or less remote in position, that we may safely, and must in reason, regard them as explanatory of each other. Recent circumstances have called my mind to this train of thought, and fixed it particularly on application to the following passages taken from the sixth Chapter of St. John's Gospel, the twenty-sixth of St. Matthew's, the twenty-second of St. Luke's, and the tenth of St. Paul's first Epistle to the Corinthians.

"The BREAD that I will GIVE is My FLESH, which I will GIVE FOR THE LIFE OF THE WORLD." —"Jesus took BREAD, and blessed it, and brake it, and GAVE it to His disciples, and said, This is My BODY, which is GIVEN FOR YOU."

"Except ye EAT the flesh of the Son of Man, and DRINK His BLOOD, ye have no life in you." "Jesus took bread, and said, Take EAT; this is My body." "He took the cup, and gave thanks, and gave it to them, saying, DRINK ye all of it, for this is My BLOOD."—"The cup of blessing which we bless, is it not the COMMUNION of the BLOOD of Christ? The BREAD which we break, Is it not the COMMUNION of the BODY of Christ?"

If we are not to consider these several passages as all having the same reference, must we not conclude that our Heavenly Father forbids our use of reason and common sense in searching the Scriptures, and requires that they be held in close vassalage to an authority between us and His Holy Word?

L. A.

For the Churchman.

Mr. Editor,—There are those among us who talk a great deal about justification by faith, and yet are by no means well affected towards that doctrine as taught in the Gospel and by the Church. Their notions of faith are so varied and unsettled as to render it difficult to say exactly what they are. Every man seems left to draw his religion pretty much from the workings of his own mind, unrestrained by any human authority. The Bible means what his private judgment thinks it; and his mental frames and feelings are the proof to himself, and the profession of them the proof to others, of his being a true Christian, a child of God, born again, and in a state of justification. My mind has lately turned upon the question, what persons of this class would require of adults coming to Baptism, touching the faith with which they should receive that holy Sacrament. It would probably be generally held by them, that the candidate should be required to have that faith which, from a state of grief and alarm on account of his depravity and sinfulness, has brought to him the unspeakable consolation of laying hold on Christ as *known* to be *his* Saviour, and thus feeling assured that his sins, having been imputed by God's sovereign goodness to this Saviour, in Him punished, and by Him entirely expiated, are all pardoned; and has thus occasioned his being in a state of justification with God, who has imputed to him Christ's righteousness, and thenceforth sees in him not the sinner, but a being so transformed by this imputed righteousness, as, for the purity and holiness thus made his, to be safe as one entirely justified, and accounted righteous. Thus the faith required of those who are to be baptized, must be their assurance that they have been born again, and that the promises of God in Christ have been made secure to them; and this simply by their act of faith, repentance and obedience having had nothing to do with it, nor any acts or exercises of devotion; however right and proper these, as a suitable return for the mercies thus shown to them; and therefore, however suitable and expedient their subjecting themselves to the interesting and expressive symbolical rite of being washed with water.

I am not aware of having herein done injustice to the class of Churchmen of whom I have spoken. *This*, then, is the faith which they think should be required of those who come to be baptized. But what says the Catechism of their Church?

"What is required of persons to be baptized?"

There are among these persons some theories about an invisible Church, of which the most obvious feature to my mind, and almost the only thing they have in common, is their disagreement with the Gospel, and with our ecclesiastical standards. I think it fair, however, to suppose that they unite in requiring membership of the invisible Church as, in adults, a qualification for reception into the visible; and that Baptism produces this last effect. The above question, therefore, must be regarded by them as opening the whole subject of justifying faith as held by them—that is, as just described. According to them, the Church should require *this faith*, before allowing her clergy to baptize a man. But *does* she require such a faith? What *is* the faith which she places at the very door of entrance into the Church, as a requisite for having that door opened to the candidates? Simply this:—"Faith, whereby they steadfastly believe *the promises of God made to them in that Sacrament*:" Not believe that they have been justified, have been born again, have become children of God, have had their pardon sealed, have had heaven made sure to them, and to these ends have had all their sins imputed to Christ, and atoned for in Him, and have had His righteousness imputed to them, that they may stand as innocent before God: not believe in promises that *have been fulfilled* towards them; but in promises *yet to be made*—in promises to be made to them *in Baptism*. Hence, according to the Church, Baptism is admission to the promises of God in Christ; and a transaction in which God Himself is a Party, and that in a matter as momentous as is the bearing of the Gospel on our spiritual and eternal interests. Therefore, according to the Church, all the preparation for baptism—repentance, the forsaking of sin, and steadfast belief in the promises of the evangelical covenant—is of that grace of God in Jesus Christ, which moves men to come to Him, and enables them to do so acceptably; but which precedes their being members of Christ, children of God, and inheritors of the kingdom of Heaven. They are made such in Baptism;* and *thus* admitted to a share in the promises of God to *His people*.

The present object does not call for a vindication of the Church in these her views. They have been her views since first she was taught of Christ, and since first she taught the world as her ministers were moved by the Holy Ghost. Learned and holy men, in all ages, have shown them to be in strict accordance with the Bible. In proof of all which, Mr. Editor, your excellent columns have often furnished, and doubtless will continue to furnish, much valuable instruction. But the point now intended to be pressed upon the reader's attention, is, that such *are* the Church's views. The differing views which have been noticed above, are essentially connected with, and are constantly promotive of, a system or school of theology, the effect of which is, to give false notions of the Church, and draw her members from true allegiance to her, and from sound evangelical knowledge; and would be, if success in this were sufficient, to draw the Church herself from her allegiance to the Gospel.

J. A.

* Second answer in the Church Catechism.

For the Churchman.

Rev. and Dear Sir,—In my first article on the subject of Odd Fellowship, I stated that I had no quarrel with it, so long as it kept within due bounds as a mutual beneficial Society, and did not arrogate to itself the teaching of Christian morals. My own idea of the whole matter, was, that the Order was a sort of insurance company, open alike to all who believed in God; but when the new work came in vogue, the very *first time* I heard the P. G.'s charge, I felt that we were going *too far*: that without authority we were taking the place of the Gospel, instead of being auxiliary to it; and, be assured, I have not come to the conclusions already stated, without deep reflection.

If your correspondent "G., of 67," had studied the subject as much as myself, he would not have made the remarks in your paper of the 15th ult.; and if I needed further proofs of the verity of my statements, I would select his article as one of the strongest in favor of my position. What has he "refuted?" I said that the name of Christ nowhere appeared in our formularies—except the office for burial of the dead: does he deny it? Does he not rather say, "We address the Almighty as the Supreme Ruler of the Universe," &c.; but does he name *Christ our Lord* in any one line of his communications? I know, as I stated at first, that prayer is offered—this I have not denied: but I affirm that it is done *without* the name of our Saviour; and further, that it is getting out of fashion to pray at all, even to the Father. Will "G., of 67," declare that in the forms of prayer prepared by the order, there is any reference made to our Blessed Lord, as the Redeemer of the world? I aver there is none whatever; and therefore it is that I assert that it inculcates *Deism*. Individuals may and do recognize the Saviour; but the Order in its collective capacity does not.

"Odd Fellowship *seeks* no discussion," says "G." Of course not: it could only free itself from more than suspicion, by exposing all our ceremonies and forms, and then it would be seen who is right; and "G." knows very well that neither I nor he can *quote* passages, without betraying a trust which we took voluntarily, and which we are to keep till death.

But he appeals to the *Constitution*: so do I. It is published to the world; and I ask every person who has read it to say, if Jesus Christ our Lord is not politely, but effectually, forbidden an entrance into our Lodges. Would the Grand Lodge of the U. S. admit that hallowed name upon the pages of our Books, or recognize it in one work? If they will do that, I will take back every word I have uttered, and, next to my Church, give my heart and soul to it. Petition that Body, and see what would be the result. *They will never do it.*

As to the "V. G.'s" Charge, I have yet to learn that it is free from the objections I name. So far as an individual is concerned, it does not interfere with his religion, let him be Christian, Jew, Turk, or Infidel. Of *individuals* I speak not, but *solely* of the fruits of the *principle* which is inculcated by all the formularies.

I notice, too, the *insinuation* of "G." as to my being disappointed in my ambition, &c. This is the dernier resort, where argument and reason fail. I can inform "G." that I might have had the highest honors of the Order, had I been disposed to seek them, and that I have received as much kindness from the Order, as I have received from other classes of society. If his monthly dues to his Lodge were added to his weekly offering to the Church, he would be doing that mother whom he loves more service—but I will not quarrel with him on this head; I do not say *how* a man shall bestow his money—that rests with himself. But I do say, both to him and the world, that no *Churchman*, be he layman, or be he Priest, can listen to a *prayer* which recognizes not the Son of God, without dishonor to his Saviour and danger to his own soul. If "G." is conscientious in his support, so am I in my opposition to this all-important feature of the case: and when the Grand Lodge acknowledges my Divine Saviour, I will hasten back to our Halls, and serve the cause with all the ability God has given me—until that *is* done, I cannot longer support it. It is impossible for any Christian man to believe that Odd Fellowship can long sustain itself without the blessing of God; and to expect that God will bless an Institution which does dishonor to his Son, is madness. It will have its day, and then fade away as all other human societies have done for ages past. In all I have said, I have intended no disrespect to persons. My object has been to show the lack of that principle which should hallow and consecrate every cause. Do you, Rev. and Dear Sir, secure a copy of the Constitution and By-laws of the G. L. U. S.—read them carefully, and I will abide by your decision, whether "G." or myself is right on the question. I am willing to stand or fall by the test he himself has proposed. I have said all I have to say on this subject; and shall not again trespass on your columns, which may be more profitably filled with matter of a different kind.

I remain, Dear Sir, yours faithfully,

AN HUMBLE LAYMAN.

For the Churchman.

NASHOTAH.

Mr. Editor,—The praise of our Missionary establishment at Nashotah is sounded from every quarter of the Church in America. Men of all shades of opinion commend it because they admire quiet zeal and self-denying perseverance in which it is conducted, and are astonished by the success with which it has been crowned. But their admiration would be greatly increased could they behold the simplicity of the internal arrangements, and view in them some of the means whereby the controllers of the institution overcome difficulties which are sometimes of a positively portentous nature. The very heads of the family, for example, have recently shared with its other members, in what some would call the meanest of the domestic duties, because the poverty of the Mission forbade the employment of a servant. They have before known days of trial, but is the Church aware that they are now in danger of knowing days of *want?* Perhaps if I communicate to their friends a little of what I understand to be their present condition, some to whom God has given the ability, will extend to them a helping hand. Let me, then, give an extract from a private letter written from the spot by one whose opportunity of knowing what he states will as little be questioned, as his freedom from selfishness, or his fitness for his place. The extract will, I hope, be more effective when it is understood that the writer of the letter did not expect that any portion of it would be published. He writes:

"We have always had too many beneficiaries of *our own*. I mean, there have been several with us without any support, and there are some still very destitute in the institution, who look to us for all their supplies. We are now bearing up more than is meet, and which will require of these young brethren very great sacrifices; unless relief comes to from some source, by *autumn*. I state this plainly to you, my dear brother, because I know you to be a friend to us in the truest sense of the word, * * * Before winter we ought to have several hundred dollars in order to carry us on our work, even at the most moderate rate. I cannot go East, as many do, to beg. Nashotah must close up her doors first. Not that I am ashamed to do this thing, but that it is against our principles to leave our post for such a purpose. We have many friends throughout the Church, and I doubt not but that they will help us in every time of need—only it is necessary that we should inform them of our wants." * * *

He subsequently adds an opinion to the effect that, if the Mission be now substantially aided, "it will not require such help again for a long season."

Its usefulness is seen, in part, in the unexampled growth of the diocese of Wisconsin—an effect so great as to cause the Bishops of North Carolina, Missouri and Tennessee to endeavor to establish similar institutions in the portions of the Church in which they are appointed to rule. We must not permit the *model school* to fail or even languish for the want of funds, lest we discourage the projectors of the enterprises which, we are most happy to perceive, are started in imitation of it.

I would respectfully suggest to all who intend to give to Nashotah, *in any form*, to make their donations *now*. And to those who may not heretofore have intended to give, but are at present induced to do so, by this representation of the need of their charity, let me intimate that a good way for them to aid the Mission is by sending on funds toward supporting those beneficiaries under its care for whom it now receives nothing. The charge for educating, boarding, and *clothing*, a student is but $75 per annum. Are there not many families in each of which the children will unitedly become responsible for one such sum? Are there not many parents who would like to encourage their children to do so excellent a thing? Are there not many Sunday Schools in which the pupils would delight to engage in such a work? And are there not many Sunday School teachers who can easily and will gladly associate together their mites that they may annually have a gift for Nashotah at least equal to the support of one of the band of brethren who in that distant place, in a course of present self-denial, are preparing themselves for a career of future hardships and toil?

R. C.

For the Churchman.

TO "VERITAS."

I regret that, in an organ of our Church, of so high reputation as this paper, a writer should take to himself the name of "Veritas" with so little truth as in your article last week. When Truth takes her "pen in hand," she will not be satisfied to *intend* to write the truth, she will not be satisfied to avoid every known falsehood, nor yet everything which might *perhaps* be false, but she—Truth—Veritas—will scorn to "extenuate, or set down ought in malice," especially against an opponent. Truth, Sir, is something more than a name. It is a thing—a thing which has a Soul—a high and holy Soul.

You head your article "The Church vs. Odd Fellowship." This certainly leads one to suppose, that either the Church is avowedly opposed to Odd Fellowship, or, at least, that the article so named will attempt to prove that she is so. Your article only proves that you are opposed to Odd Fellowship. You do indeed assume the dignified "we," as if speaking for the Church, as thus, "*versus* Odd Fellowship." If you would wait, Sir, until the Church has appointed you her *champion*, you might be saved from appearing as her *gladiator*. In the mean time, if you will prove to us that the Church—not *ought to be*, according to your opinion, but—*is*, officially, avowedly, "versus Odd Fellowship," or even any such like societies—prove this, and I will be prompt to acknowledge that it is I who am false, and that you are "Veritas."

In your introductory paragraph, you imply that Odd Fellowship was instituted as "a substitute in the place of the Church." This, as an Odd Fellow, I declare to be *false*, and defy the proof. If you reply that you did not mean to intimate that Odd Fellowship was intended as a substitute for the Church throughout, but only "in her ministrations of mercy and truth," this would be only making a distinction without a difference. The ministrations of mercy and truth, in the unrestricted sense, embrace the whole ministrations of the Church. In the Holy Scriptures, the phrase *mercy and truth* certainly means Love and Truth. Now, as Love is the fulfilling of the Law, so Truth is that Law. What is there more in the Church than the law of truth fulfilled in the Gospel of love? But, to be generous, I give you more than you can demand. Admit that you only intended to say, that Odd Fellowship was introduced as a substitute for the Church in her *acts of charity*. The truth of this I deny, and challenge you to prove, even by one enactment, rule, requirement, rite, or usage, of the Order, the correctness of your implied charge. Odd Fellowship, in a sense—a very limited sense—may have *become incidentally*, not *intentionally*, a substitute for the eleemosynary ministrations of the Church. While the Church, I mean the—alas! cut up, divided, parcelled out, dear body, of our Master,—while the Church—the cold-hearted disciples—were contending for their separate carved-out portions, they, of course forgot the command to love each other as themselves, and thus abandoned the duty of CARING FOR EACH OTHER. After many and long years of suffering, in consequence of the Church neglecting—not to preach, but—to enforce obedience to the second command of the Law, men found out, from the necessity of their case, the beauty, the excellence of this neglected provision of our holy Master, "all things whatsoever ye would that men should do to you, do ye even so to them;" and in self-defence they associated together out of the Church, to enjoy the benefit of the Golden Rule of Jesus, the Sympathizer with the suffering—the Deliverer of the distressed. Where, then, is the truth of your implied charge, that Odd Fellowship has been "introduced as a *substitute* for the Church?"

Another charge which you imply against Odd Fellowship, is that it "urges claims upon Churchmen for their countenance and support." Now, although I cannot say what may have been done in certain instances, yet such an "urging claims for support" by Odd Fellows is so wholly at variance with all our principles and our usages, so far as I have learned, that I fear not to declare the implied charge utterly false, and bide your proof. Thus far, we have been able to "support" ourselves without "urging" our "claims" upon any. Should you reply, that you have reference to what has appeared in the Churchman on the subject of Odd Fellowship, then is it quite another matter. Why have we appeared in the Churchman? We were attacked, and, though innocently, yet unfairly. The offence with which we were charged, I showed was an offence against the express laws of the Grand Lodge of the United States. The gentleman—the brother—who made the charge, was satisfied. But others have appeared as opponents, and some with too puerile stuff to be noticed—some who have declared themselves members of the Order, and one, who even boasted that he had taken the *Royal Purple Degree*, not only uttered common falsehood, but violated the pledge of "sacred honor"—pledged, too, under most solemn circumstances. Ought such men to be listened to?*

Your communication has more of truth in its statements and charges, and is certainly more respectable in style, argument and consistency. But do not suppose that we are *urging claims upon Churchmen for support*, when we are only parrying blows.

Another implied charge against Odd Fellowship is, that it does not "candidly assume to be what it in fact is." Had you first showed what Odd Fellowship is, or even what you suppose it to be, and then compared it with what it professes to be, you might have come to a different result certainly you would have proceeded more logically. You have *asserted*, that Odd Fellowship is "a mutual benefit association." I will admit this, in lieu of proof, and now call upon you to show that Odd Fellowship denies it, or ever has. You will find it often enough admitted, but I challenge you to bring one official or responsible denial. For myself, I glory in the fact, that Odd Fellowship is "a mutual benefit association," and that *the Church is also*, or rather was so instituted, and for a long time so happily acted; though at present, that part of her working is "out of gear."

Odd Fellowship teaches to love your brethren as yourself, and requires by discipline a course of action in conformity therewith. Odd Fellowship does not teach nor allow her members to practice, Do unto others *as* they do unto you—nor, do *well* unto others, *to induce* them to do well unto you—but, "whatsoever ye would that men should do unto you, do ye even so to them;" and yet, you take it upon you to say that "on examination, this same good will and benevolence dwindle down into sheer selfishness." Now, Sir, "who art thou that judgest another's servant?" who has given thee jurisdiction or cognizance of any heart but thine own? "Sheer selfishness" exists only in the heart. My Master has forbidden thus to judge; and I call upon thee, either to retract the charge, or to be ready to answer for it to Him who will not allow injustice and wrong to be done even to the most unworthy—*not even to Odd Fellows.*

Another implied charge is in connexion with the above, viz: that Odd Fellowship is *nothing more* than "a mutual benefit association." This is doubly false. *First*, you plainly mean *material* "benefit." Odd Fellowship furnishes moral benefits in thousands of instances as apart of its system. But it is for you to prove your charges, not for me to disprove them. *Secondly*, Odd Fellowship does not confine its *material* benefits to its members. Were it my business to offer proofs, I, in my small circle of observation, could tell you of instances like the following: hundreds of dollars given by a single Lodge to relieve suffering, entirely out of the fraternity; of a family (not of Odd Fellows) supported for months through sickness, by a single Lodge; of watchers being furnished sixty nights in succession, to sit up with the friendless, not Odd Fellows; of funds appropriated wholly to the relief of those out of the Lodge, &c., &c. These things, I know, are few and small, and will not bear much comparison with the $302,243 annually expended by Odd Fellows to relieve distress in the United States. But let those who do better find fault with Odd Fellows. Some do not even "provide for their own" members, not even "for those of their own household" "of faith" and contend that it is wrong to give to those out of that same household, and then blame others for doing the same thing in *their* household, and that, too, even when it is a false accusation. So, then, *if* your charge of "sheer selfishness," were true, we should not be more blameworthy than those who, by neglecting to provide for their own members, are declared to "have denied the faith, and to be worse than infidels." That is coming almost as low as poor, sheer selfish Odd Fellowship. *If* Odd Fellowship "proposes *only* to feed the hungry (Odd Fellows,) clothe the naked (Odd Fellows,) visit the sick (Odd Fellows,) bury the dead (Odd Fellows,) and educate the orphans" (of Odd Fellows,) yet as you admit she does do this, it is doing *something*—something, too, that that is too often "left undone."

I will now attempt to answer some of your questions not included in the foregoing.

"Are Churchmen called upon to stint the charities of the Offertory," &c.? Stint them? alas! alas! No! God forbid! stint them! how could they? What ultimate process of infinite divisibility could make out the moieties thereof? What newly-invented hydraulic pressure could reduce them beyond their present insignificance? Stint them! Who would accept the

* I hope, hereafter, the Churchman will allow, at least, no Odd Fellows, on either side of this question, to appear in her lists, unless they come forth with "their beavers up." If they FEAR to show their FACES, they are better fitted for the masquerade than the lists. I freely set the example, and expose my face (only regretting that it is not one better worth showing) by affixing to this article either my name, or its initials, as the Editor shall direct.

stinted offering? It requires—and be assured that is with great reverence and deep shame that I say it—it requires a God of infinite mercy and condescension to accept them now,—not because *they* are so little, but because they come from *such little souls.* The poor priest, too, has often occasion to blush when his official duty requires him to place upon the altar of God an offering so stinted, that one jewel on many a hand, which proudly put *a dollar* on the plate, would have purchased it. I know that our Lord has His faithful and devoted ones, and that some Churches are coming up to their duty on this subject; but I much fear me if there are any Churches, except the poor ones, who give any respectable proportion to their means. It is no reply to say, There are no poor in such and such parishes. No poor! Have they succeded in proving our Lord mistaken? If not, I see not but they have proved that they are not included in the "YE" which He addressed to His disciples, when He said, "The poor ye have always with you." But wherefore have they no poor? Have they erected a barrier against such poor companionship, by the high price of their pews? Yet, peradventure, within the sight of their Church's graceful turrets and lofty spire, and within hearing of the rich roll of their organ, there are many, not only with hungry bodies, but starving souls; not only sick in body, but dying at heart; not only unsheltered by human roof, but outcast from the Church of God. In such a state of things, how, Sir, could you talk of *stinting the offering?* I marvel that such a thought could have got into your mind. Stint you might—but why should you have thought of *stinting* the "offerings?" Are we, Churchmen, such a whole-hearted, devoted set, that we now, like the greatest giver on record, give "all that we have, even all" our "living"? If not, why not have thought of stinting the cigars, the wine, the pin-money, the sporting apparatus, the club, the opera, the balls, the parties, the light literature, and music, and the extravagancies in the table, the wardrobe, the equipage, and the artistic department? Why not *stint* some of these which cost thousands, rather than the tens given in poor-offering to our dear Lord?

But I beg pardon. Your *stinting* proposition has thrown me completely *off the track.* I am on again, and ask, Do you mean to intimate that those of our communion, who have become Odd Fellows, have lessened their liberality in the Church? If you do, (which I am unwilling to believe,) I demand the proof in the name of the Order. It is contrary to the intention, the spirit, and the general effect of the Institution. So far as I have known, the opposite has been the effect. Odd Fellowship tends to make men liberal. But if there have been such "stinting" men received into Odd Fellowship from the Church, then I would have them known; Odd Fellowship does not want them. Their souls are too small to make real Odd Fellows of. They never could win to the *Golden Rule Degree.*

Another question which you ask, is, "If the object of the Society is love, friendship, truth, charity, what is the need of the garb (!) of inviolable and sworn secresy?" What you mean by "garb," I am not odd enough to know. I will hope it is the printer's fault, and answer you fairly. Our "mummery of (not) watch-words" &c., for we have none, nor any use for them, but our signs, tokens, and words, are of a twofold *use*, first, as an unwritten language by which a member of the Order, thrown among strangers, can show himself to be a Brother, and if in want, to be entitled to assistance. The second use is like the lock on your door, not to keep out the worthy, but the unworthy; not to keep persons out, but simply to have them enter according to "the usages of society," as you wish people to enter your house.

While on the subject of secresy of institutions, I wish to say, that if it is wrong for *Odd Fellows* to use secresy, yet it is not wrong *in itself*, for our Lord instituted the great mysterious Sacrament of His religion, with His disciples in secret, and this secrecy was strictly continued in the Church for centuries, till the papal notion of catching the world by pomp, pageants, and parades, was "developed;" and then, alas! these sacred, awful mysteries (to the believer's soul) were thrown open to the stupid stare of unweeping eyes. So profoundly secret were these holy rites kept, that it was reported of the Christians in reproach that they assembled in secret "to sacrifice and eat a dead baby!" which was about as near to the truth as are the reproaches often flung at far less worthy men of our days.

A third question you ask, is, "What is the need . . . . . of magnificent and expensive regalias?" &c. I simply reply to this (as it certainly is not a question of great importance) by quoting, as well as I can from memory, a remark of the shrewd Mr. Cecil. "The papists treated man as if he were all sense, and accordingly fitted up a religion of imposing pomp, of splendid pageantry. The puritans treated man as if he were all intellect, and thus stripped religion of everything that could dilate the eye, or win the ear; and thus went over to the opposite error. The truth, as in all cases, lies between the two, as man is neither all sense, nor all intellect, but Body and Soul."

A fourth question you ask is "If the large amounts expended in these tinsel and gaudy decorations were devoted to the relief of the distressed, would not the injunctions of our holy religion be more immediately answered?" Or, in the words of Judas, "to what purpose is this waste? Might not these things have been sold, and given to the poor?" I answer, we "relieve" *our* "distressed" and many others also, and have these *useless* things besides. Do you do as much? If so, I respect you. If not, "first cast the beam out of thine own eye." etc., If you wish any further answer to this question, do me the favor to get the answer to the infidel's question, and add it to the above, viz.: "If the large amounts expended in 'splendid' Churches, gold and silver altar services, silk and cambric, satin and lawn, were devoted to the relief of the distressed, would not the object of your religion be more immediately answered?"

I believe I have now answered all your —not questions, but—classes of questions, which you say you "have never heard answered."

In conclusion, I will excuse myself for not feeling the keenness of your sharp thrust about *the charity of Odd Fellowship not being in secret.* My insensibility to your cleverness, was because I supposed that the injunction of our Lord, "when thou doest thine alms, &c., that thy alms may be in secret," was addressed to individuals, as such, and not to "Missionary," "Bible," "Prayer Book," "Sunday School," "Tract," Charitable," "Beneficent," "Benevolent," "Widows and Orphans," "Mutual Benefit," and a hundred other such societies. I had also supposed (the Church having so adapted the passage, by placing it at the opening of the Offertory) that we might, even as individuals, "let our light so shine before men, that they may *see our good works.*" Are you answered?

E. M. P. WELLS.

BOSTON, Feast of St. James, 1848.

For the Churchman.

THE SPOTTISWOODIAN LINE OF SCOTCH BISHOPS.

Mr. Editor.—Perceval, in his "*Apology for the Doctrine of the Apostolic Succession,*" has given a list of the Bishops of the Scotch Church, from the Restoration of Charles II.; and there are others easily accessible. I have not seen any list of the earlier line under King James I., which came to an end during the Puritan Rebellion, about the middle of the seventeenth century. Some of those Bishops are no less deserving of our admiration and reverence than those of a subsequent period; while others, as *apostates* from the Catholic faith, deserve to be held up to the scorn and detestation of Churchmen. I have therefore compiled the following account from *Keith* and *Stephen*, and ask for its insertion in your columns, in the hope that it will not be uninteresting to your numerous readers.

King James I., pitying the scandalous condition of the Church of Scotland, (if Church it could be called,) which had fallen a prey first to the frantic violence of John Knox and his followers, and afterward to the still wilder fanaticism of Andrew Melville and his confederates, resolved, after his accession to the throne of England, to give his native land the inestimable benefits of the Apostolical Succession; in order that unhallowed hands and ministerial pretenders might no longer profane sacred things, nor usurp the prerogatives of the ambassadors of Christ. For this purpose, Messrs. *John Spottiswood, Andrew Lamb,* and *Gavin Hamilton*, were summoned to London, and a commission was issued to George, [Abbot,] Bishop of London, Launcelot, [Andrews,] Bishop of Ely, Richard, [Neyle,] Bishop of Worcester, and Henry [Parry,] Bishop of Rochester, authorizing them to proceed to the consecration. They are said to have been consecrated at London House, 21 October, 1610, by the Bishops of London, Ely, and Bath and Wells, (James Montague.)

1. *John Spottiswood* was consecrated Archbishop of Glasgow; transferred to St. Andrews in 1615; was driven from Scotland by the rebellious Covenanters in 1638; died in December, 1639, and was honorably interred in Westminster Abbey. He was a most eminent prelate, for piety, virtue, learning and wisdom.

2. *Andrew Lamb*—Bishop of Brechin; transferred to Galloway 1619; died 1635.

3. *Gavin Hamilton*—Bishop of Galloway; died 1613.

The Archbishop and Bishops, on their return home, held two Consecrations—January 13, 1611, and February 15, 1611—at St. Andrews and Leith; (Stephen, vol. 1, p. 451 and 460, who quotes Skinner's E. H., II. 253, and Calderwood, p. 644,) when the following were made Bishops, viz:

4. *George Gladstanes*—Archbishop of St. Andrews; died May, 1615.

5. *Peter Blackburn*—Bishop of Aberdeen; died July, 1616.

6. *Alexander Douglas*—Bishop of Moray; died in May, 1623.

7. *George Graham*—Bishop of Dunblane; tranferred to Orkney, 1615; deposed by the Covenanters, 1638, and *submitted.* Instead of a *confessor*, he is to be remembered only as an *apostate.*

8. *David Lindsay*—Bishop of Ross; died, October, 1613.

9. *Alexander Forbes*—Bishop of Caithness; transferred to Aberdeen, 1616; died Dec. 1617.

10. *James Law*—Bishop of Orkney; transferred to Glasgow, 1615; died, 1st November, 1632.

11. *Alexander Lindsay*—Bishop of Dunkeld; deposed by the Covenanters in 1638, and submitted. Another *apostate.*

12. *John Campbell*—Bishop of Argyle; died 1612.

13. *Andrew Knox*—Bishop of the Isles; was transferred to Raphoe, Ireland, 1622; died in 1632.

The following were subsequently consecrated, viz:

14. *William Coupar*, (or Cowper)—Consecrated Bishop of Galloway, 1613. Particulars not given. Died 1619.

15. *Andrew Boyd*, Bishop of Argyle, 1613. Names of consecrators not given. Died 22nd December, 1636.

16. *Patrick Lindsay*, Bishop of Ross, consecrated December 1, 1613, probably by George St. Andrews and al.; transferred to Glasgow 1632' Expelled by the Covenanters, 1638. Died at Newcastle, England 1641.

17. *Adam Bellenden*, Bishop of Dunblane, 1615. Particulars not given. Transferred to Aberdeen 1635. Expelled by the Covenanters 1638. Died in England soon after.

18. *Patrick Forbes*, Bishop of Aberdeen, consecrated 1618. Particulars not given. Died March 1635.

19. *David Lindsay*—Bishop of Brechin, consecrated Nov. 23, 1619, by John St. Andrews, and al.; transferred to Edinburgh, 1634. Expelled by the Covenanters, 1638; died a few years after, probably in England.

20. *Thomas Knox*—Bishop of the Isles, consecrated 1622; died 1626.

21. *John Guthrie*—Bishop of Moray; consecrated 20th November, 1623; expelled by the Covenanters in 1638, but held Spyzie Castle, the palace of his see, for two years against them, and exercised the functions of his office. Compelled to surrender by Colonel Monroe, and retired to his estate of Guthrie, in the county of Angus; was fined, plundered, and imprisoned, but finally allowed to die in peace.

22. *John Abernethy*—Bishop of Caithness; consecrated 1624. Particulars not given. Deposed by the Covenanters in 1638: some say he *submittted*, but this is not clear. I therefore charitably hope he was not an *apostate.*

23. *John Leslie*—Bishop of the Isles; consecrated 17th August, 1628; names not given. Translated to Raphoe (Ireland), in 1633, and to Clogher, 1661. Eminent for his learning, piety, and loyalty; died in 1671, aged 100.

24. *John Maxwell*—Bishop of Ross; consecrated 1633. Particulars not given. Expelled by the Covenanters, 1638; transferred to Killala (Ireland), 1640, (where he suffered cruelly from the Papists in 1641,) and to Tuam in 1645; died 14 February, 1646—eminently learned, pious, and loyal.

25. *William Forbes*—Bishop of Edinburgh; consecrated 20th January, 1634, by John St. Andrews, and five other Bishops: A most learned and godly Prelate; died 12th April, 1634.

26. *Thomas Sydserf*—Consecrated Bishop of Brechin, 1634, by John St. Andrews, and al.; transferred to Galloway, 1635; expelled by the Covenanters, 1638; retired to France, and exercised his functions at Paris. He lived to see the restoration of the Church, and was then transferred to Orkney, 1662; died Septembember 29, 1663.

27. *Neil Campbell*—Bishop of the Isles; consecrated 1634. Deposed by the Covenanters in 1638, but not excommunicated. It is much to be feared that he submitted, and became an *apostate.*

28. *Walter Whitford*—Bishop of Brechin; consecrated 1635; expelled by the Covenanters in 1638; died in England, 1643.

29. *James Wedderburn*—Bishop of Dunblane; consecrated 11th February, 1636. Particulars not given. Expelled by the Covenanters 1638; died in England 1639, aged 54, and was buried in Canterbury Cathedral, in the Chapel of St. Mary, the Virgin.

30. *James Fairlie*—Bishop of Argyle; consecrated two days before the riot about the Book of Common Prayer. He was *deposed* by the Covenanters in 1638, and *applied to be appointed a minister by them.* He was, in consequence, assigned to the parish of Laswade, and acted as a Presbyterian Minister! Worthy of perpetual ignominy as an *apostate.*

The pious and exemplary prelates, who are mentioned above as having been expelled from their sees by the violence and injustice of their foes, were also *excommunicated* by the Covenanting rebels in a pretended General Assembly of the Church of Scotland, held in November, 1638. This sentence could not be treated with the contempt it deserved, because it subjected its victims to a deprivation of all civil rights, and to the most cruel persecutions and injuries. They were, therefore, compelled to flee the country to save their lives. Ecclesiastically considered it was, of course, utterly worthless, and only showed the diabolical spirit of its blasphemous framers. Here followeth a specimen of their recorded proceedings.

Sentence of deposition and excommunication against Mr. John Spottiswood, pretended Archbishop of St. Andrews; Mr. Patrick Lindsay, pretended Archbishop of Glasgow; Mr. David Lindsay, pretended Bishop of Edinburgh; Mr. Thomas Sydserf, pretended Bishop of Galloway; Mr. John Maxwell, pretended Bishop of Ross; Mr. Walter Whitford, pretended Bishop of Buchin.

THE GENERAL ASSEMBLY having heard the libels and complaints given in against the aforesaid pretended Bishops to the Presbytery of Edinburgh, and sundry other Presbyteries within their pretended dioceses, and by the said Presbyteries referred to the said Assembly to be tried, the said pretended Bishops being lawfully cited, oftentimes called, and their prosecutor, Dr. Robert Hamilton, and not compearing, but declining and protesting against this Assembly, as is evident by their declinature and protestation, given in by the said Dr. Robert Hamilton, Minister at Glasford, which, by the acts of the Assembly, is censurable with summary excommunication: entered in consideration of the said declinature, and finding the same not to be relevant, but, on the contrary, to be a displayed banner against the settled order and government of this Kirk, to be fraughted with insolent and disdainful speeches, lies, and calumnies against the members of this Assembly, proceeded to the cognition of the said complaints and libels against them; and finding them guilty of the breach of the cautions agreed upon in the Assembly holden at Montrose, Anno 1600, for restricting of the minister votes in Parliament from encroaching upon the liberties and jurisdiction of this Kirk, which was set down with certification of deposition, infamy and excommunication, especially for receiving of consecration to the office of episcopacy, condemned by the Confession of Faith, and acts of this Kirk, as having no warrant or foundation in the word of God, and by virtue of this usurped power, and power of the High Commission, pressing the Kirk with novation in the worship of God, and for sundry other heinous offences and enormities, at length expressed, and clearly proven in their process, and for their refusal to undergo the trial of the reigning slanders of sundry other gross transgressions and crimes laid to their charge:—THEREFORE, the Assembly, *moved with zeal to the glory of God*, and the purging of his Kirk, hath ordered the said pretended Bishops to be DEPOSED, and by these presents doth DEPOSE them, not only of the office of commissionary to vote in parliament, council, or convention, in name of the Kirk, but also *of all functions*, whether of pretended episcopal or ministerial calling, *declareth them* INFAMOUS. And likewise ordaineth the said pretended Bishops to be EXCOMMUNICATED, *and declared to be of those whom Christ commandeth to be holden by all and every one of the faithful as* ETHNICKS *and* PUBLICANS; and the sentence of excommunication to be pronounced by Mr. ALEXANDER HENDERSON, Moderator, in the face of the Assembly in the High Kirk of Glasgow; and the execution of the sentence to be intimated in all the Kirks of Scotland, by the pastors of every particular congregation, as they will be answerable to their Presbyteries or Synods, or to the next General Assembly, in case of the negligence of Presbyteries and Synods."—Stephen, vol. I., p. 631.

Such were the "great swelling words of vanity" which these deluded men dared to utter against the chosen servants of Christ, and the chief pastors of His Church in Scotland. To them belong the woes denounced by St. Peter and St. Jude against the followers of Korah; while those whom they persecuted and outraged shall shine as the sun, when their Lord cometh in the glory of His Father, with the holy Angels, and receive the blessing promised to those who are "persecuted for righteousness sake."

M. N.

For the Churchman.

My Dear Churchman; In your editorial of last week, you seem, at first blush, to endorse the communications of "Pastor" and "Clement." To prevent such (as I presume) mistake, I wish to call the attention of the readers of the Churchman as to what you endorsed. You say that your "*opinions*" are substantially the same as those of "Pastor" and "Clement." By which I suppose you to say that your opinions on the single Catholic question of the right of Churchmen to associate for moral and benevolent objects out of, and independently, of the Church, are that they have no such ecclesiastical right. In a former communication, I admitted the truth of this in *theory*, and gave my reason for acting differently in *practice.**

The *quasi* facts, and the minor opinions of the two communications, I presume, you would not endorse. For the great evil, of which "Pastor" so justly complained, was committed in direct violation of the positive enactments of the supreme tribunal of the Order, and for which he ought to be, if he has not been, punished. There are many things also, in the communication of "Clement," which I presume you would not endorse.

His parallel between the Quakers and Odd Fellowship is not equal. The former produced a *schism*—the latter have not—not even if it be contended that their tendency is schismatic. Odd Fellows attend Church for worship, the celebration of the sacraments, instruction, &c. He says also of "Odd Fellows, they entirely abandon" "the Lord's Almoner." He ought to know, as you, and thousands do know, that Odd Fellows do not "abandon" the Church, but continue their good works in the Church, although their brethren do so unfeelingly abandon them. I will mention but one who stands at the head of a long list—the self-sacrificing Dr. Hook, of Leeds.

Was it "fair fight" in "C." to attempt to knock down the whole Order of Odd-Fellows with an ode? Shall I send for the Churchman another "Ode" written by a Unitarian lady for the consecration of one of our *Churches*, and read from the *chancel* in presence of the Bishop and Priests, Laity and spectators? Or shall I send you some extracts, extraordinarily "unchurch" from the writings of those whose "lips keep wisdom," or *should?*—No! I will not. What would it prove? that men, priests, and bishops are fallible—but not that the Church is. And what does "Clement's" ode prove? That an Odd Fellow may write, and a Committee of arrangements may approve, that which no legislation of Odd Fellows has ever, or, I presume, will ever sanction. Is it wise for us to use such means against others, as, if they should use them against us, we should say, and justly too, it is unfair!

If there were "Priests of God aiding and abetting this execrable blasphemy," then "Clement" proves a worse case against our dear Church than he does against Odd Fellowship —for why has she not degraded such "recreant priests?" Why blame Odd Fellows for allowing our priests to do what, even our right catholic New York diocese has never yet blamed them for doing? If our discipline is too lax, and our priests too erratic, do not let us condemn Odd Fellowship for it. "C." also objects to Odd Fellowship because it "has a Priesthood." It has not a Priesthood, in *any* sense—not even in name. It has a certain officer who is called Priest. Nor does he ever presume to perform a priestly act. He is no more a priest, nor supposed to be, than one on canvass would be a Priest. "C." says "I burn with shame" "for this Priesthood is not merely *nominal*, but *actual.*" It were more Christian to "burn with shame" for uttering what is both slanderous and untrue, and his blush might be chilled down to paleness for uttering against an association, that which, if uttered against an individual, it being equally untrue, would subject him to heavy damages. He says that the creed of Odd Fellowship is merely "I believe in God." This is positively false, even as it respects the simple article of belief in God as to His attributes. I speak from the evidence of the constitutions of 150 Lodges now before me. Why should Churchmen, *as individuals*, speak and act as if they possessed the patent of jurisdiction over all matters theological and ecclesiastical? Yet many are wont to judge, approve or condemn, with a degree of summariness that would startle the Church in her catholic, corporate capacity.

As I have a sheet unfilled, I will briefly notice "Catholicus." He speaks of "Our Mother" as "old and decrepid." *She* is not so. She never can be. She is vitality and eternal vigor. It is the worldliness and unselfdenyingness of her members which are the cause of the lack of energy in her body. Whensoever we will unhamper our mother from her overlayings of worldly usages, and allow her to arise and rule us with primitive simplicity, she (God bless her!) will show us something better than Odd Fellowship. All which he says about oaths is inapplicable to Odd Fellowship, as there is not an oath of any kind throughout the whole Order. Nor is there *anything like* an acting or a representing "of death (that is dying or being dead) and the resurrection." His remark about Odd Fellows being "such a set of fellows," I should hope was a mistake, for I have always heard it said that *a good Churchman is a gentleman.**

There is one other writer in your last number against Odd Fellowship, "V. I. Z.," he, who when he has stopped long enough at Jericho for his beard to grow, will be more careful than to rush to a conclusion which, if legitimate, proves rather too much, viz., that the Lord's "Prayer is an abomination to the Lord, for it recognizes the Almighty only." Of the rest of his article, I can only say, in the words of Sir Isaac Newton, "Who can refute a sneer."

And now, my Dear Churchman, I have done with this discussion. It takes too much of my time of rest, and I have none that I can spare from my attendance on the many poor and sick. Unless, therefore, I am actually *called out*, I shall not trouble you again. If it be said that I am *whipp'd*, let it pass. I freely leave the "award" with "the judges," and making my "salute," retire from "the lists."

E. M. P. W.

Boston, Aug. 5th, 1848.

* The Editor cannot but wish that the subject had been pursued without reference to his opinion, which is a matter of no importance; but since it is referred to, he may be permitted to say, that he does not consider the subject as involving a question of *right*, but only one of *discretion* or propriety. As no law of the Church forbids her members to join the Odd Fellows, we suppose they have the *right* to do so; but the question is, whether they can do so in the exercise of a sound Christian *discretion*, and consistenly with a just appreciation of the principles of the Church and the design of Her institution.

As to allegations of fact, on a subject of which we know nothing, we are obliged, of course, to trust to our correspondents, whose names need only to be given to the Editor to assure him that no statements will be made which are not believed to be true by those who make them. There may, however, be error consistently with intentional truth; and one object of public discussion is to bring such error to light, and to neutralize its effect. A responsibility for "*minor*" opinions is impliedly disclaimed by the word "*substantially.*"—ED. CHURCHMAN.

*[If there were anything ungentlemanly in the remark of "Catholicus," the editor would be censurable for allowing it to pass without correction. He begs to say, therefore, that though at first displeased with the expression, yet on second thought, he could find nothing to blame in it, without imputing to the writer an intention of which his language furnished no proof. The word *fellows* is ambiguous, being used sometimes in an honorary, and sometimes in a contemptuous sense, and that with or without the word *set.* "A noble set of fellows," or "a set of noble fellows," is, we believe, good colloquial English. Pope praises "a particular set of writers" in preference to another set; why, then, may we not speak without offence of the learning of such a set of fellows as the fellows of Oxford University? or the benevolence of such a set of Fellows as the Odd? &c. &c. For these reasons, though at first inclined to alter the expression, we concluded to let it stand.]—ED. CHURCHMAN.

THE CHURCHMAN.

New-York, Saturday, August 12, 1848.

We beg to direct the particular attention of our readers to a series of Letters on our last page, from The Evergreen. A more remarkable instance of an individual working his way out of the darkness of error into the light of truth, we have never known. It is possible, so various and refined are the arts of fiction, that some may suppose the letters to be the invention of a clever writer, who has adopted this method to gain favor for his own views of doctrine. We deem it proper, therefore, to say that such is not the fact; that the "plain man" is a real person, now living, and that the letters are his genuine productions. The clergyman to whom they were addressed is now the rector of a church in this city, and we take this opportunity to offer him our cordial thanks for having added the editing of these letters to the many valuable services which he has rendered to the Church. They were offered by him, as we understand, to the Tract Society of our Diocese, which, we hope, will yet take the steps necessary to put them in a permanent and accessible form, by adding them to its list of publications. These letters will be continued in our next.

In our notice last week of the Commencement of Columbia College, we adverted to the Address of the late President Dr. Duer.

Having strongly urged upon members of the Societies, the completion of the course of secular studies pursued in the College, after they had left it, and set forth its applications and uses, Dr. Duer proceeded to enforce upon them the cultivation of religious knowledge and principles in the following terms:

There remains another and a higher knowledge, which, though the last to be noticed, is the first to be achieved, for it is of infinitely more value than any I have mentioned, and without it no other can be worthily pursued or turned to lasting account; I mean, as you will have readily conceived, "the wisdom that cometh from above."

This College, indeed, was not intended, nor does it profess, directly, to impart instruction in Religion. It is, nevertheless, a religious institution; the place we stand in is dedicated to the worship of God; His Word is read to you, and prayers are daily offered up in it to the throne of His mercy and grace. It is true these prayers are directed to be drawn from the Scriptural liturgy of the Protestant Episcopal Church—a compilation from which those denominations of Christians that scruple to adopt it, do not withhold their admiration and approval; while their ministers frequently avail themselves, in their offices, of parts of it. The President of the College, moreover, is required to be in communion with that Church. These provisions are not contained in the Charter of the College; but are held not to be repugnant to it, although the Legislature which renewed that Charter, is prohibited, by the Constitution of the State, from "giving a preference to any religious profession." They are simply conditions acceded to in consideration of a munificent endowment from Trinity Church, anterior to the renewal of the charter, and were, doubtless, intended to prevent the government of the College from passing exclusively into the hands of any other communion—leaving it, as before, open to them all. Yet it is from this that the College is regarded as not merely a religious institution, which it is; but suffers under the imputation of sectarianism, and is subjected to the disadvantages resulting from that character, without meeting, in return, a compensation in the exclusive patronage of Episcopalians. With what justice the charge in question is made, you are well able to judge. You know that no religious test was required of you; that none is required of the trustees or professors; that, in point of fact, the control of the College is participated in by Christians of various professions, and that reverend pastors of different denominations, are among the most active and useful of its Trustees. The majority of the Board are, indeed, Episcopalians; but this has arisen from the equitable policy of filling vacancies from the *Alumni* of the Institution, the majority of whom happen to be Episcopalians—and not from any settled purpose of excluding others. You know too, that the doors of the College are open to all who exhibit the requisite testimonials of scholarship and moral character; and you know that no attempts at proselytism were made upon those of you who are Episcopalians or Protestants; but, as you are Christians by birth and baptism, and imbibed before you came here the rudiments of Christian education from the pious teachings and examples of your parents and your pastors, neither you nor your parents, nor your pastors, will object to your having joined with us in "beseeching the everliving God to inspire continually the Universal Church with the spirit of truth, unity and concord, that all who confess His holy name, may agree in the truth of His holy Word, and live in unity and godly love;" nor in giving thanks to Him, that we are "very members incorporate in the mystical body of His Son which is the blessed company of all faithful people."

Such is the catholic spirit of the religious instructions you have here incidentally received. It cannot, surely, offend the most rigid adherent of the straitest christian sect, and many consistent Israelites have not forborne to attend it. But it should not stop here. The seed thus sown has seldom, I trust, fallen on a barren soil. Let it not die; but cherish and cultivate it; water it from the pure streams that flow from the fountain head, until it bring forth fruit in your lives. "*They have the* BOOK," said the Christian patriot, Jay, when urged, in the article of death, for some religious testimonial for his children, "*They have the* BOOK." I take up the parable of the dying saint: *You* "have the BOOK;" and it would be to dishonor the Word bequeathed to you from your Father which is in heaven, and a reproach to your earthly instructors, as well as to yourselves, not to be able to "give a reason for the faith that is in you;" nor could you give a stronger proof of manliness, than not to be ashamed to confess it before men—no baser one of moral cowardice, than to "deny the Lord that bought you." Armed in the panoply of heavenly proof, you may fearlessly encounter the perils that beset you in your earthly pilgrimage, and finally obtain that inestimable reward which the great Captain of your salvation has promised to His faithful soldiers. Fighting manfully under his banner your life will be imbued with His spirit, disciplined by His commands, upheld by his example, and crowned by Him with honor and immortality. And while you await this glorious end, you will discover that religious faith and conduct are fraught with temporal as well as eternal happiness, for it is, they alone that have the promise both of this world and the next. And as you have here been taught that religion is the only true sanction of moral obligation, so will you find its principles and practice, the only certain pledges of moral worth, and of confideuce beween man and man—the only safeguard in prosperity, and the only unfailing consolation in adversity.

We find but little of special interest in the Papers brought by the America.

A meeting of the Friends of the important and interesting Institution for training Christian Nurses, and the encouragement of acts of piety and charity upon the system of the Sisters of Charity, was held on the 13th of July, at the Hanover Square Rooms, the Duke of Cambridge in the Chair. Of the Bishops there were present, the Bishops of London, Norwich, Salisbury, and Manchester. The following is a portion of the abstract of the proceedings as published.

"That great difficulty is at present experienced in finding well qualified nurses for hospitals, families, and the poor, and that great benefit would be conferred upon society at large, and nurses in particular, by training them for their work as a religious one; and that it is to be expected that women of the middle and upper classes would cheerfully devote a portion of their time to the welfare of society and the divine glory, by administering to the wants, and relieving the sufferings of those who are in sickness." He said that good nursing was of as much importance to sick as good medicine; and how could they better supply that than by training women anxious to devote their time to ministering to the wants of the helpless, and thus provide temporal aid, at the same time they imparted spiritual consolation? (Hear, hear.) He could not see any better means of supplying the want now so grievously felt. There was a very flourishing Protestant institution of the kind on the banks of the Rhine, but it was their intention to take as a model that in the Canton de Vaud, Switzerland. He wished to see women, ladies, females of all classes, urged by their religious feelings alone, and not from mercenary motives, but impelled by the promptings of the heart, giving free scope to their desires, uninterested as far as wordly matters were concerned, by devoting themselves to attendance upon the sick and the helpless—in a word, he wished to see Protestant Sisters of Charity. (Hear, hear.) But in the present institution no vows would be required, no poverty, no celibacy, no cloistered seclusion, no vain and superstitious forms, and no tyranny over will and conscience. The woman acting would be in all respects a free agent. In training these nurses they must have the range of the public hospitals, but in this he was sure no difficulty would be felt, for, from his knowledge of the hospitals, the officers would willingly assist and give every facility in their power. In conclusion, he trusted the public would render such support as so admirable an institution deserved.

The Bishop of Salisbury moved, "That with a view of carrying into effect the preceding resolution, an institution be now formed for training nurses for hospitals, families, and the poor, to be founded on the principles of the Church of England, and to be under the presidency and pastoral superintendence of the Lord Bishop of the Diocese." He believed that by this institution an opening was offered to those who wanted only an opportunity of doing the will of God. (Hear, hear.) This institution was in humble imitation of those great ones which already existed, and he trusted it would soon equal them in the extent of their charity and goodness.

The Rev. Dr. Wordsworth said he believed that there were many ladies who, if they had the opportunity, would willingly leave the forms of fashionable life for the luxury of doing good to their fellow-creatures. (Hear, hear.) He believed the institution would provide a proper channel for their munificence. If there had been this safety-valve some time ago, there would not be those yearnings towards another Church. (Hear, hear.) If they could get ladies thus to devote themselves to attending upon the sick and consoling the afflicted, they would create a dignity in the profession of nurse—now exercised only by those of the very lowest orders. He would not attribute the establishment of the order of the Sisters of Charity to any particular religion, for they found it commanded in the Word of God. They must not be restrained by the consideration that this was a Romish institution; let them not think that Charity was a Romish corruption—for it was a Christian grace. Let them not be frightened because of its connection with another Church. For this institution they required endowments, and those who had the means let them endow. He seconded the resolution, which was carried unanimously.

The Bishop of Norwich moved the third resolution, appointing the members of the Council. He said he wished to see *Protestant Sœurs de Charite* in this country. Early in life he tried to establish such, but failed against obstacles and prejudices which should not have existed. It was said that, because it was Roman Catholic, it should not be adopted. Why, he would take from the Roman Catholics anything that was good—nay, more, he would take from Mahometanism anything that was good in religion and charity. He hoped soon to see Protestant *Sœurs de Charite* in this country.

The Earl of Harrowby said he felt jealous that the Church of Rome only had an institution for attending to the moral and physical wants of the sick. He did not think that the present would be called a Papistical proceeding. They bad borrowed from that Church its system of hospitals, endowments, colleges, &c., and why should they not its Sisters of Charity.

Is it too much to hope for the establishment of an Institution of this kind in New York?

An Address to the Queen is in circulation for signatures, regarding the Madeira Chaplaincy—and a Petition to the House of Lords protesting against an Article in the Criminal Law Consolidation Bill, which is based upon the principle, that it is part of the prerogative of the Crown absolutely to enforce the Election, Confirmation and Consecration of persons who may have been nominated by the Crown, to the office of Bishop, and inflicts penalties on the Deans and Chapters, and Bishops and Archbishops who may refuse their assent.

The following is the "Appendix" to a Sermon alluded to in our notice of Rev. Mr. Johnson's Sermon in the Churchman of July 29.

A FEW FACTS IN PROOF OF GOOD TO OUR SLAVES THROUGH THE AGENCY OF EPISCOPALIANS.—This seems to be the point immediately in question; not whether our servants should be taught the Gospel; for it is too late in the day for any, but the infidel, to doubt either the duty or the benefit of religious instruction. Neither is there any disposition to deny that the efforts among them, of some of our brethren of other denominations, have been successful—"and I therein do rejoice; yea, and will rejoice." But can *we* be equally blessed in our endeavors? Or is there, in our Church, a something which unfits us for this work, and leaves us little hope of attaching these people to our communion?

Now, such an incompetency, to whatever cause ascribed, we should deeply deplore; and as Episcopalians we should blush for our Church, were such indeed her deficiency. But, happy are we in the certainty, that the very reverse is the true state of the case, as shown by the experience of many years, and many people, in many places; though not so manifestly in this city. Hence the confidence and the cause of our appeal to our brethren in the country; and prompt and ample, in confirmation of our assertion in the sermon, would be their reply. Indeed, we have it already in the facts before us. For instance; there were reported to our last Convention 2116 colored communicants, being within 100 of the number of whites; and 524 baptisms, being almost twice as many as of whites. Can it be that these are all reluctant adherents, or only formal professors? Not so, say some of those, who, it is fair to suppose, are well able to judge. Not only do the Rectors of our country parishes testify to the general improvement of these people under their pastoral care, and to the earnest interest which many of them take in the services of our Church; but the planters bear a witness no less unequivocal, by putting up building after building, at no inconsiderable expense, for their accommodation, that they may meet to worship according to our own "form of sound words." And there needs nothing else than a visit to one of these "houses of prayer," to convince the most incredulous that that worship is, in very many cases, "in spirit and in truth," with a fervor and an earnestness, highly exemplary. It is, indeed, a scene not a little impressive. We heartily wish there were more to witness it. As descriptive of what we, too, have seen, we adopt the language of the Bishop of North Carolina to his Convention, in reference to the negroes on the plantations at Lake Scuppernong, where, he says, "I examined eighty colored children, from four to fourteen years of age, in the oral Catechism, and the Church service. The examination was peculiarly gratifying, as fully justifying all my previous convictions of the capacity of such children to understand the *principles of the doctrine of Christ*, and of the ease with which they may be taught the entire *Morning and Evening Prayer.* One thing struck me, on this occasion, as of special interest to all, who are engaged in promoting the spiritual welfare of this portion of our population; which was the spirit with which they entered into the *chanting.* Seldom have I heard the *Gloria in Excelsis* chanted with more effect than it was by these children. And I have observed, on other occasions, that the colored persons seemed peculiarly interested in this part of public worship, and that they became easily trained into it, even without the aid of an organ." Nor is this instance singular. We could name others, not less interesting, in our own low country; as in All-Saints Parish, where the Rector has under his constant care ten plantations, has baptized nearly 1200 negroes, and numbers among them 154 communicants. We venture to say, that it is not easy to find, anywhere, congregations, to all appearance, more devout, or who join more fervently in the use of our Liturgy. So again, in the Parishes of St. John's, Berkley, and Upper St. John's, and St. Stephen's, it is well known that the Rectors are gaining, each year, a stronger hold upon the people of the plantations, and securing for their efforts, in this behalf, the more entire approval of the owners. On Jouh's Island, the same results are manifest; the negroes crowd into the Church, receive gladly catechetical instruction, and listen attentively to the word preached. Again, on the plantations of the Messrs. Clarkson, on the Wateree, where it is now for about twenty years that they have been under instruction, they are, with scarcely an exception, members of our Church, and contentedly so, finding in it rest for their souls, though previously they had been under other influences.

In short, it were tedious to multiply instances. We may safely say, that the effort to attach our servants to our Church has never failed, if only made discreetly and faithfully, by taking pains to explain to them its mode of worship, and to teach them the meaning of its Liturgy, which, we must add, seems to us peculiarly adapted to them, in that it is a set form, the same always, and therefore soon memorized and long remembered, and worth remembering; while, from its social and responsive character and the frequency of its anthems, it enlivens their devotions and affords them an excitement sufficient and salutary.

If, then, it be admitted, that our servants may be attracted and attached to our Church, is it questioned next whether they will be benefitted? And why should this be doubted? Are we ourselves such formalists, as to make it doubtful if true piety can co-exist with the use of a form of prayer? And is the influence of our Church's system so deadening to our own spirituality, that we should settle beforehand in our minds, that it will be destructive to that of our servants? Or are the teachings of our Prayer book and of its expounders so antinomian and theoretical, that we should look for no real good from them to these people? Surely, none of us would so vilify our own spiritual mother—no one can so misconceive and misrepresent the spirit and tendency of Her institutions. For we all know that they are eminently practical—encouraging no reliance upon "frames and feelings," upon emotions and professions, but bringing every such pretension and fancy to the test of the conduct, and trying the heart by the life. How can it be that a style of teaching, so scriptural, is by any deemed unsuited to a class of people, who, more than most others, are prone to depend upon "experiences," and be careless about behaviour? They, surely, are the very ones, among whom we may hope for a success, not speedy, perhaps, nor showy; but, if slow, yet enduring and substantial. Such has, accordingly, been the result already. If our progress among our slaves has been comparatively gradual, we have seldem lost any ground once gained, and the character of the people who have been trained in the ways of our Zion will, it is believed, bear a not discreditable comparison with that of those brought up under other auspices. Certain it is, that the masters who have made the experiment, are not disappointed in its results. They find that their servants are improved decidedly by being made Episcopalians—if they become so in more than name. Hear one of them, whose people are thus instructed—"Experience and observation have fully taught me the very great benefit of the religious instruction of the negroes."* Hear another, who says—"I read the service and teach the Catechism to all the people, every Sabbath afternoon." "Among my people, vicious habits have certainly been weakened, and a moral sense awakened; and I do not hesitate to give it as my opinion, that, where every good motive may be wanting, a regard to *self interest* should lead every planter to give his people religious instruction."† Hear another—"The improvement among my people, both in morals and religion, has been very manifest. Almost all the adults have become savingly acquainted with 'the truth, as it is in Jesus.' They give evidence of this in regulated lives—a perceivable improvement appears in all their domestic relations, in their virtue, honesty, and fidelity. For years, I have not been robbed of the value of a pin. I have never seen clearer examples of undoubting faith, of holy love, and of a meek and consistent walk, than among them."‡ Once more, hear Bishop Ives to his Convention in 1843, of the slaves at the Lake above mentioned. "My examination, too, into the moral improvement of the Christian portion of the slaves, was most gratifying; the Overseer at the Lake, who has hitherto evinced much prejudice against them, confessed to me, that a very marked difference in conduct between the communicants and non-communicants had become manifest in favor of the former, and that he was convinced that the colored communicants on the plantations at the Lake, would bear a favorable comparison, with the same number of white communicants, among the laboring classes in the country. To my mind," concludes the Bishop, "it is perfectly clear, that a few years steady perseverance in efforts for the spiritual advance of this people, will gladden the heart of the Christian planter, by a degree of success far outreaching his most sanguine hopes."§

* Vide John H. Tucker, Esq. "Proceedings of a meeting in Charleston, in 1845. p. 36."

† N. R. Middleton, Esq., ibid, p. 49.

‡ J. Grimke Dayton, Esq., Ibid, p. 50.

§ Journal, p. 13.

And why not the heart of the Christian householder in this city? Use the same means with equal fidelity, and He, Who alone can "give the increase," will, doubtless, vouchsafe a result not less encouraging to the members of our Church, in this community. And we shall then be furnishing, instead of seeking for proofs of a matter of fact, which, even now, is scarcely doubted by Episcopalians anywhere out of Charleston, viz: that our servants can be made good Christians, and, therfore, in every way faithful through the agency of our own Clergy and Laity.

New Publications.

THE ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW TESTAMENT. New-York: Harper & Brothers. 8vo.

This work consists of a list of all the words in the Greek Testament, with every passage where each occurs, cited from the English Version. To this, two indexes are added,—containing the words of the English Version, with all the Greek words of which they are translations, and the words of the Greek Testament, with the English words answering thereto. The student has thus before him at a glance, a full exhibition of the New Testament usage of every word, and a perfect comparison of every passage of the original text with the English Version. A large number of copies of the London Edition has been sold in this country, even at the high price at which it was held. The American Edition, on good paper, with clear type, is furnished at about one third the cost.

STUDY OF MODERN LANGUAGES. By LOUIS F. KLIPSTEIN. New-YorK: George P. Putnam. 4to.

The Author of this volume—which is but the forerunner of others of like character, if it is favorably received—has devoted himself with great assuidity to linguistic studies. The present work is a kind of Text Book to several of the modern languages of Europe—French, Italian, &c. &c.—with a vocabulary of the most common phrases in each. We perceive that he has also recently edited a Grammar of the Anglo Saxon Language. We trust that his learned labors will be appreciated.

THE WEST. By DR. LEIBER. New-York: George P. Putnam.

A neat little volume of rhymes by a distinguished Author, put forth on his departure for his *fatherland*, not expected, we presume, to add to his literary reputation.

CHRISTIAN REMEMBRANCER, *for July*, 1847. London: Mosely, New-York: Appletons.

The following discriminating notice of this able Quarterly, and kind allusion to the recent successful effort of the Messrs. Appleton to extend its circulation in this country, is from the columns of the London Guardian—one of the very best of the English Papers.

We are glad to observe that the Christian Remembrancer has added the name of an American publisher to its title page. Connected as we are with the American Church, a review which in this way claims open affinities, increases its prospects of usefulness. The tone and character of the Remembrancer is just that which will tell on the American character. Refined and speculative, with a line rather suggestive, than ad populum, its circulation among the zealous and active Churchmen of the West, will have peculiar advantages. The present number shows a considerable range of subjects. The Christian Remembrancer does wisely in not writing solely in a clergy direction: it represents the Church temper as applied to general literature, as well as to chiefly professional subjects. Of this latter character are only two articles, one a very affectionate estimate of Dr. Pusey, occasioned by his recent sermons, and a clear and somewhat critical, though favorable, estimate of Mr. Maskell's recent publication on Baptism. A solid acccount of the Novum Organum places Bacon's method in a somewhat new aspect. Mr. Webb's new publication on Ecclesiology, and Miss Martineau's Eastern novels, are reviewed. A just estimate is made of Lamartine. The two most taking articles, however, are, one on a novel of D'Azeglio, which will be new to most English readers, in which a single scene of immense dramatic painting is powerfully given; and the concluding one on the subject of the quarter, the French revolution. The writer of this paper has a distinct, intelligible, and intelligent style, while the composition is very epigramatic and sparkling; his touches are few and rapid. Every sentence tells; and we have not yet seen any paper on the subject, which, in such a compass, seizes the really important probations of the strife. The article will bear examination in its details, and yet groups well together; it is a whole, yet the single scenes show an artist.

Our limits forbid our noticing several other new works this week.

We have on hand, the Journal of the Conventions of MASSACHUSETTS, MICHIGAN, DELAWARE, MISSOURI, and CONNECTICUT, abstracts of which will be given under our Domestic Intelligence Head as fast as we can make room for them.

Foreign Intelligence.

From our late English Papers.

ENGLAND: *Society for Promoting Christian Knowledge. July*, 1848. The Lord Bishop of Gibraltar in the Chair.

The Secretaries reported that his Grace the Archbishop of Canterbury had expressed his regret at being unable to preside at this Meeting, he having another engagement; and that the Lord Bishop of Lichfield would have been present, had his arrangements permitted him.

The Secretaries stated that they had received, by the hands of the Rev. J.R. T. Lieder, of the Church Missionary Society, Cairo, a letter in the Arabic language, addressed by the Coptic Patriarch to his Grace the Archbishop of Canterbury, in acknowledgment of the 500 copies of the Four Gospels in Coptic, which had been printed at the Society's expense, and forwarded in the course of last year to the Patriarch, for the use of the Christians in Egypt. The following literal translation, made and sent by Mr. Lieder, was read to the meeting:—

"From Petros, Patriarch of Alexandria, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. This letter was laid before the Board. May God the Most High keep and preserve him. Amen.

"After presenting our salutation and hearty affection to your spiritual fraternity (may God the Most High guard it from all evil and harm,) we state to your sincere and hearty love, that now, in the most pleasant of times and the best of hours, we were informed by our son, Mr. Lieder, of the succession of your Grace to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced thereat. But we felt a great grief for the death of his Grace, who has received mercy; the Archbishop, your predecessor. And yet our grief turns to joy, as he is removed from a world of sorrows and misery to a world of bliss and eternity. May God the Most High, through his favor extend your days for a long time in that office, and make you a blessed means of promoting true Christian Knowledge in perfect peace and tranquility; as we hear of you good and agreeable reports.

"We inform your Grace, our brother, that we have received the five hundred copies of the Arabic and Coptic Four Gospels. They are properly distributed gratis to every one that desires them. There have also arrived through our son, Mr. Lieder, six hundred copies of the Homilies of St. Macarius in Arabic, which are also distributed gratis amongst such as wish them.

"We pray our Lord and God to reward you for this, with such things as 'eye hath not seen, nor ear heard, neither have entered into the heart of man;' that is, permanent things for temporary ones, and heavenly things for those that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favor of the Most High God for your labors, which we hope to be one day by his beneficence and goodness rewarded in the world to come.

"Moreover, you say that if we should wish to have more of the Coptic Gospels, after these are distributed, you would send us as many. We, our brother, pray and beseech Christ our God to pour upon you His spiritual benefits, and to keep you and prolong your period and your peace, out of the abundance of His grace and mercy, and that He may shed over you a shower of His heavenly blessings and divine favors. May you continue to be surrounded with felicity by the grace of our Lord Jesus Christ to Eternity. And praise be to God for ever and ever. Amen.

"The 8th of Bashans, 1565, Coptic era, or 15th of May, 1848."

Mr. Lieder, in a letter dated Cairo, June 7, 1841, said—

"I send you the letter, which I received from his Holiness the Coptic Patriarch, for his Grace the Archbishop of Canterbury, to your care, thinking your Society to be the proper channel by which this document ought to be conveyed to his Grace; as you also are the best able to give the necessary explanations, which one or the other point in it may require. The letter I received only the day before yesterday, and as you might have some difficulty in getting it translated, I thought that a literal translation, in which I tried to preserve the characteristic peculiarities of an epistle from the Orient, might be acceptable to his Grace."

Mr. Lieder then suggests that the Church Missionary Society's Mission among the Copts in Cairo should also receive a few copies; and adds, "You are, perhaps, not aware of the fact, that the Homilies of St. Macarius were translated under my care; and that the text of the Coptic and Arabic New Testament was collated and corrected under my superintendence,—a work which I gladly undertook, because it was for the benefit of the Coptic Church, and on account of which I have spent much time, and have suffered much trouble and anxiety."

It was agreed that fifty copies of the work be presented to the Church Missionary Society at Cairo, for use and distribution; and that a copy be also presented to the Rev. J. R. T. Lieder.

The Secretaries stated, that since the last General Meeting they had conferred with the Rev. W. C. Cotton, respecting the plan proposed in the letter from the Lord Bishop of New Zealand, for carrying on the press connected with St. John's College in that Diocese. It appeard that a small fount of Greek and Hebrew type is required, in order to enable the Bishop to print the Examination Papers for the use of the Divinity Students. A supply of materials of various kinds for the press is also needed.

It was agreed that 100l. be granted for the objects stated.

Archdeaconry of Chichester.—Archdeacon Manning held his visitation of the Archdeaconry of Chichester, in the Consistory Court of the Cathedral Church. The charge, which occupied nearly two hours in delivery, was most valuable and deeply interesting; its main features were a review of the recent appointment to the See of Hereford, in its practical bearings on the Church, and the present position of the Church Catholic, in regard to the powers of the world, especially as affecting the position of the English Church.

An address of the Clergy to the Archdeacon was agreed to, welcoming his return to his duties, congratulating him on his restoration to health, and praying for its continuance.

NEW SOUTH WALES: SYDNEY.—The Minister of St. Andrew's Church, Sydney, and another Clergyman, having seceded to the Church of Rome, a declaration of undiminished affection for our Church was addressed to the Bishop, in terms the most unequivocal, by the Clergy; and an address from the congregation of St. Andrew's Church has been presented to his Lordship, repudiating all participation in the opinions and sentiments which led their late pastors to forsake their flocks and the Church of their fathers.

ADELAIDE.—*Arrival of the Bishop.*—The Bishop arrived in his new diocese on the 28th of December last. The *South Australian Gazette* announces the event in the following terms;—"It is rather a curious coincidence, that precisely on the day of the eleventh anniversary of the colony, the Lord Bishop of Adelaide [Dr.Short,] should have arrived amongst us. We are not superstitious; but there is something in the omen which we cannot refuse to take as favorable to the religious peace and advancement of the province. Hearing the Bishop's Charge, as it partially was, to his Clergy, on Thursday, and reading, as we have done with unfeigned pleasure, his reply to the Clergy of his diocese, which we publish to-day, we come to the conclusion that South Australia has obtained for the head of one of her greatest religious bodies, the incalculable blessing of a learned, good, amiable, and thoroughly Christian Pastor. Verily, there is much cause for rejoicing." On the Thursday after his arrival, the Bishop was installed in the temporary Cathedral Church of Trinity, in the presence of the Governor and officers, and a large and most respectable congregation.

MELBOURNE: *Arrival of the Bishop.*—The Right Rev. Dr. Perry, the first Bishop of Melbourne, accompanied by his family and three Protestant Clergymen, arrived in Hobson's Bay on Sunday, the 23d of January, in the *Stag*. On the following morning, a deputation proceeded to the Bay, in the steamer *Diamond*, to pay their respects to the Bishop. After a short delay, his Lordship and suite entered the steamer *Diamond*, which conveyed the party to the Queen's Wharf, where a considerable numbers of persons were congregated, and upon his Lordship's coming ashore, he was hailed with three hearty cheers. On the Friday following, his Lordship was installed in St. James's Church, which was crowded to excess. His Lordship officiated at the Communion table, and preached from 2 Cor., v. 20.

WESTERN AUSTRALIA: *Fremantle.*—[From a letter of Rev. G. King, Missionary.]

"Popery is now, by silent and persevering labor, putting forth its most efficient strength here. About three months ago the Romish Bishop purchased a house in the very centre of Fremantle, and, with much ceremonial parade, installed two nuns as teachers of a projected free-school. On their first essay I felt considerable anxiety lest the temptation held out in the gratuitous and superior education which they offer to all classes, might prove too potent for the principles of many of our people; and having made it a subject of prayer to Almighty God that I might be directed solely by His unerring judgment in my guardianship of the truth, I used both public and private monitions on the subject; and I am happy to say that, for so far, the members of the Church have not been overcome, except in one instance, which I shall briefly notice.

"In my visit to our free-school, a few weeks ago, I marked the absence of four children, daughters of a poor and uneducated, but well-disposed woman of our Church, and accordingly I called upon the mother to ascertain the reason of her children's neglect. She candidly informed that she had sent them to the nuns, where they would learn needlework, &c., besides all other things taught in our school. I then explained to her the true nature of the case, and concluded by showing that such an education must lead the mind either to popery or infidelity—to popery, if the nuns be true to their exclusive views of salvation—to infidelity, if true to the profession of non-interference in religion. The woman saw the force of my argument, and her children are again under my superintendence. The danger is great, and there exists much necessity for watchfulness on our part, and prudence to regulate judiciously our zeal for the truth.

Murray River.—"I have made repeated efforts for six years to establish a daily school at the Murray River, but my views have been frustrated. Colonel Irwin, however, lately promised me to grant 10l. per annum for this purpose; and, consequently, on my next visit to the district I held a public meeting, after Divine Service, for considering this subject, and the inhabitants subscribed 30l. per annum towards the maintenance of the teacher. The want of a school-house was now our only difficulty, and this the Government proposed to remedy—not by advancing funds for its erection, but by using our Church for this purpose. But when I pointed out the impropriety of such proceeding, the settlers immediately commenced erecting a suitable building; and now the walls are all complete, and the materials for the roof ready on the spot, so that within a few weeks it will be fit for use."—*Id.*

SCOTLAND: *Edinburgh Collegiate Church.*—The ancient Collegiate Church of Edinburgh has been purchased by the North British Railway Company for a waggon shed; the antiquaries made a short resistance, but the company have possessed themselves of the edifice, the tombs of the Scottish Queens, for 17,000*l*.

FRANCE: *Archbishop of Paris.*—The Archbishop of Paris used to be appointed, like all the other Bishops of France, by the King; the right of appointing being nominally with the Pope, but virtually exercised by the State, by means of its nomination. The present Republican Government is assuming the same power. The fixed income, chargeable on the Budget, is 15,000f.; but besides this there are fees payable to the Archiepiscopal Chancery, the amount of which varies considerably. Some time ago the rapacity of the late Archbishop in the exaction of fees was loudly complained of in some of the French journals. The duties of the Archbishop of Paris differ in no respect from those of other Romish Bishops, the Archiepiscopal rank being in France a mere matter of precedence and not of provincial government. His authority over the ecclesiastics of his own diocese is most despotic.

PRUSSIA: *Church and State.*—The Prussian Cabinet has resolved to introduce a Bill shortly into the constituent assembly at Berlin, having in view the total separation of Church and State, so far at least as administrative forms are concerned. The present Ministry, however, may be dissolved, before it can bring its plan before the assembly—in fact, it is already wavering. The Catholic party, headed by the Archbishop of Cologne (one of the deputies for this city,) are in favor of the total separation of Church and State, but are opposed to the separation of educational and ecclesiastical affairs.

The 600th anniversary of the ceremony of laying the foundation stone of the Cathedral of Cologne, is to be celebrated with extraordinary pomp on the 14th, 15th, and 16th of August next, when the newly-constructed portions of the edifice will be consecrated. The Archduke John and the King of Prussia are expected, and there is a report of the Pope coming to assist on the occasion.

GERMANY: *Church and State.*—In a pastoral conference lately held at Frankfort, and comprising pastors from Prussia, Rhenish Bavaria, Hesse, the Duchy of Nassau, and Franfort itself, the separation of Church and State was voted by a majority of sixty to fifty.

BAVARIA: *Progress of Rationalism.*—The conference of pastors lately held at Neustadt for the Bavarian Palatinate, appointed a commission to prepare an ecclesiastical constitution, which was submitted on the 16th ult., to a new assembly at Kaiserslanten, of four hundred members, one-third of whom were ecclesiastics. The majority were Rationalists. The Conservatives, or othodox, were not even allowed the liberty of expressing their opinions, their speeches being frequently interrupted with tumult and intimidation. The opinions that prevailed require a preponderance of the loy elements in the synods, (two out of three,) absolute liberty with respect to confessions of faith, and a complete separation of of the consistory of the Palatinate from the superior consistory of Bavaria.

ROME: *The Vatican.*—At the time the Church of the Vatican was built, niches were left for statues of the Popes. All these have been filled except one; it is possible, from the signs of the times, that this one niche will be all that will be required.

Domestic Intelligence.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—Tuesday, the 18th ult., Bishop DeLancey made his first visitation of the newly organized parish of St. Paul's Church, Springville, Erie county. The services were held in an "upper room" temporarily fitted up until a church shall be erected, which we trust will not be long hence. At 10½, A. M., morning prayer was said by the Rev. Mr. Reed. Baptism was administered to two adults, by the Rev. Mr. Bruce, the missionary of this parish. The Bishop preached and confirmed four persons. The confirmation preface was read by the Rev. Mr. Bruce.

Wednesday, the 19th, the Bishop visited St. John's Church, Ellicottville. Morning prayer was said by the Rev. Mr. Pradt, of the Diocese of Vermont; the Bishop preached and confirmed six persons, including one from Trinity Church, Fredonia. The confirmation preface was read by the missionary of the parish, the Rev. Mr. Bruce. The Rev. Mr. Morris of Ellicottville, and the Rev. Mr. Reed, were present.

Thursday, the 20th ult., the Bishop visited St. Stephen's Church, Olean, preached and confirmed one person, and administered the Holy Communion. Morning prayer was read by the Rev. Mr. Reed, who also assisted in the Holy Communion. The confirmation preface was read by the Rev. Mr. Weber. The Rev. Mr. Morris, of Ellicottville, was present at the services.

On Friday, the 21st ult., Bishop DeLancey preached in the Presbyterian house of worship in Cuba, Alleghany co. Morning prayer was said by the Rev. Mr. Reed. The Rev. Mr. Weber, of Friendship, and the Rev. Mr. Thibou of Angelica, were present.

Sunday, the 23d ult., the Bishop visited St. Paul's Church's Angelica. In the morning he consecrated the church which has been recently rebuilt. The request for consecration was read by the Rev. Mr. Weber, of Friendship; the sentence of consecration was read by the Rev. Mr. Thibou, the Rector of the Parish. Morning prayer was read by the Rev. Mr. Reed, the Bishop pronouncing the absolution. The ante-communion service was performed by the Bishop, who also preached the sermon.

In the afternoon, in the same Church, the Bishop confirmed seven persons and preached. Evening Prayer was said by the Rev. Mr. Reed; the confirmation preface was read by the Rev. Mr. Thibou. The Rev. Mr. Weber was present.

The afternoon of Thursday, the 25th ult., the Festival of St. James, the Bishop visited St. Mark's Church, Hunt's Hollow, preached and confirmed seven persons. The Rev. Mr. Reed said evening prayer, the Bishop pronouncing the absolution. The Rev. Mr. Griswold, the missionary of the parish, read the confirmation preface.

Wednesday, the 26th ult., the Bishop visited the parish of Grace Church, Nunda. By zealous efforts the Churchmen of this parish have raised the frame of an edifice, which we hope may be completed before long. As the Church was not ready for consecration, services were held in the Universalist house of worship. Morning prayer was read by the Rev. Mr. Reed, the Rev. Mr. Gallagher, of Dansville, reading the lessons. The Rev Mr. Carter, and the Rev. Mr. Waldo, of Nunda, were present; the Bishop preached.

Thursday, the 27th ult.; the Bishop preached in the Presbyterian house of worship at Pike. Morning prayer was said by the Rev. Mr. Griswold, of Hunt's Hollow, the lessons being read by the Rev. Mr. Reed. The Rev. Mr. Meachem, of Weathersfield, baptized two infants; the Bishop confirmed one person.

In the afternoon, the Bishop visited St. Clement's Church, Weathersfield Springs, confirmed five persons and preached. Evening prayer was said by the Rev. Mr. Reed, the Bishop pronouncing the absolution. The Rev. Mr. Meachem, the Missionary of the Parish, read the confirmation preface, and baptized one adult.

Friday morning, 28th ult., the Bishop visited St. John's Church, Mount Morris, confirmed eight persons and preached. Morning prayer was said by the Rev. Mr. Bakewell, of Geneseo, the lessons being read by the Rev. Mr. Reed. The confirmation preface was read by the Rev. Mr. Van Rensselaer, the Rector of the Parish.

In the afternoon, the Bishop visited St. Michael's Church, Geneseo. Evening prayer was said by the Rev. Mr. Van Rensselaer, of Mount Morris; the lessons by the Rev. Mr. Reed; the Bishop preached; the Rev. Mr. Bakewell, the Rector of this Parish, was present in the chancel; the Bishop confirmed one sick person in private.

Sunday, the 29th, the Bishop visited St. Peter's Church, Dansville. In the morning, prayers were said by the Rev. Mr. Waldo, of Nunda. The Bishop preached. The Rev. Mr. Gallagher, Missionary of the Parish, was present. In the afternoon, evening prayer was said by the Rev. Mr. Waldo. The Rev. Mr. Gallagher baptized three adults, and read the confirmation preface. The Bishop preached and confirmed six persons.

Monday, July 31st, the Bishop visited St. Paul's Church, Allen's Hill. Evening prayer was said by the Rev. Mr. Stryker, of Bloomfield, and the Bishop preached. The Rev. Mr. Gallagher was present.—*Gospel Messenger.*

MASSACHUSETTS.—*Episcopal Acts.*—Monday, June 26, in St. James's, Roxbury, admitted to Priest's Orders the Rev. Joseph A. Stone, Deacon, Rector of St. John's, Ashfield; and the Rev. David G. Haskins, Deacon, Rector of Grace Church, Medford.

Saturday, July 8, confirmed 8 in St. Stephen's Chapel, Boston.

Fourth Sunday after Trinity, July 16, confirmed 5 in St. James's, Roxbury.

Fifth Sunday after Trinity, July 23, confirmed 5 in St. Matthew's, South Boston.

Sixth Sunday after Trinity, July 30, in St. John's, Jamaica Plain, admitted to Deacon's Orders Mr. Rolla Oscar Page, a candidate for Orders of this Diocese.—*Christian Witness.*

NEW JERSEY.—*Ordination.*—On Sunday, 2d July, (second after Trinity,) in St. Mary's Church, Burlington, Andrew Mackie, A. B., an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons. The Rev. Mr. Bradin read morning prayers, the candidate was presented by the Rev. Mr. Germain, and the Rev. Mr. Frost read the Epistle. The Bishop made the exhortation and administered the Holy Communion, assisted by the Rev. Dr. Ver Mehr. The Rev. Messrs. Parks, (of the diocese of New York,) and Cox, (of the diocese of Connecticut,) were present.—*Missionary.*

MARYLAND.—*Confirmations.*—On Tuesday, the Feast of St. James, six of the inmates of the College of St James, all students in the College or in the Grammar School, were confirmed in the College Chapel.

On Friday night, July 28th, two persons were confirmed in St. Thomas's Church, Hancock.

On the Sixth Sunday after Trinity, July 30th, in the morning, seven persons were confirmed in St. Andrew's Church, Clear Spring; and at night, twelve persons in St. John's Church, Hagerstown.—*Church Times.*

OHIO.—*Consecration.*—The Rt. Rev Bishop McIlvaine, on the 28th inst., consecrated to the worship and service of Almighty God, Trinity Church, Lyme. Present of the clergy, the Rev. Messrs. Bronson, Freeman, Winthrop, Cracraft, and J. R. Taylor. The instrument of donation was read by the Rev. Mr. Cracraft; the sentence of consecration by the Rev. Mr. Taylor. The Rev. Mr. Freeman read morning prayer, assisted in the Lessons by the Rev. Mr. Winthrop. The Bishop read the Ante-communion Service and preached from Phil. iii. 3.

After sermon, the Bishop was assisted in the administration of the Communion by the Rev. Mr. Bronson.

The parish in Lyme, a year ago last winter, suffered the loss, by fire, of a building then just completed. With a zeal worthy of the cause, the people immediately proceeded to the erection of the present edifice, which is larger than the former, and was opened for worship the first time last winter. It is a neat and commodious structure, some 50 feet long, by 25 wide; adorned with a belfry and spire, and having a vestry-room in the rear, about 12 feet square. The parish at present suffers from the want of a minister. United, as formally, with Bellvue, 4 miles distant, we know not where a clergyman could be more useful, or where one could find a pleasanter field of labor.

On the day following, the Bishop consecrated St. John's Church, Wakeman. The same clergy in attendance. The instrument of donation was read by the rector, the Rev. Mr. Bronson, the sentence of consecration by the Rev. Mr. Winthrop. The latter read Evening Prayer; the Rev. Mr. Cracraft reading the Lessons. The Bishop preached from 2 Cor. vi. 1.

The Bishop closed his visitation to this section of his diocese, on the forenoon of the 30th inst., at Milan, where he consecrated St. Luke's Church, and held confirmation. The same clergy present as on the occasions above mentioned. The instrument of donation and sentence of consecration, were read by the rector, the Rev. Mr. Taylor. Morning Prayer was offered by the Rev. Mr. Winthrop, the Rev. Mr. Freeman reading the Lessons. The Bishop read the Ante communion service, and preached from Prov. xxiii. 26—*Western Episcopalian.*

GENERAL CHURCH MISSIONS.—[From the Proceedings of the Board of Missions.]

DOMESTIC MISSIONS.—*Condition of the Field.*—Three Bishops, ninety-four Presbyters and Deacons, and three Laymen; total, one hundred, are at this time in the pay of this department.

Since the last Annual Report, twenty-three appointments have been made; of these, twenty are new missionaries. During the year, seventeen have resigned, and one has died. Seven stations have become self-supporting. Seven churches have been consecrated; twenty-four are being erected, and the corner-stones of several others have been laid.

During the year, at forty stations, one hundred and seven adults, and at seventy-three stations, five hundred and thirty-nine infants have been baptized. Twenty-eight stations report two hundred and thirty-seven who have been confirmed. Seventy-four stations report (April 1) one thousand nine hundred and seventy-eight communicants. Forty-three stations report one thousand one hundred and eighteen families attending our services; and thirty-one stations report one thousand four hundred and eighty-six children in their Sunday Schools.

The Missionary Work.—It is a subject of deep interest to the Committee, and one they dare not overlook, but would strongly press upon the Board and the Church at large, that without exception, each section of the field needs, and is earnestly asking, for more men and more means, to accomplish the work which is now before it. This work, too, is rapidly accumulating on our hands. It yearly increases, with a fearful ratio, in proportion to the Church's apparent ability to execute it.

During the past year, it is known, that 239,480 emigrant passengers arrived at the sea-ports of the United States, besides the large number approaching inland from the Canadas and other British possessions. Of the number just mentioned, over 20,800 arrived at ports in Massachusetts; 34,800 in Louisiana; 14,777 in Pennsylvania, and 145,830 at the single port of New York! Although many scatter in every direction seeking new homes, yet in which direction they generally wend their way, may be inferred from the fact, that the growth of the two youngest States of the Union is without parallel in the history of this, and perhaps of any other country. In 1840, Iowa, then a Territory, had a population of 43,112; now it contains 120,000! being nearly trebled in less than eight years. Then Wisconsin had 30,645, now it contains 240,000! being nearly eight times as many, as were there eight years ago! By the annexation of Texas, an area seven times larger than the Diocese of Pennsylvania, was added to this confederacy. Measures are now being adopted by our government to organize two new Territories at the North and West, into which a white population is already pressing. While, if the treaty with Mexico is ratified, an extent of new territory at the South and West, equal to 750,000 square miles, will be added to this already immense republic. These United States will then comprehend above 2,750,000 square miles, embracing almost every climate—every soil—every mineral, vegetable, and animal product, as well as almost every kind of population on the globe.

This annual increase of population is more than sufficient to engage the energies and engross the efforts of the benevolent of every Christian denomination in the land. Some of these have for years been far in advance, and thus have, by comparison, put to shame the missionary efforts of our Church.

Appeals of the Missionary Bishops.—In presenting an estimate of his imperative wants for the ensuing year, (which is nearly double what the Committee could last year grant,) the Missionary Bishop of the North-West, with deep earnestness, asks if the Church will not do more for him now, with 250,000 souls within one portion only of his present charge, than was given when there were 25,000?

The same inquiry is as importunately made by other Bishops, whose prospects for the extension of the Church are as encouraging, and whose wants, in proportion, are as pressing. While, from the Missionary Bishop of the South-West, who, on his way recently to one portion of his extensive charge, was met with the earnest request to bring with him sixteen or twenty right-minded men, and work enough for all could be found, this information is just received. "There is," he says, "much to encourage our efforts in Texas, and I earnestly pray that these efforts may not be relaxed. Now is the time to extend our operations. Now, while this wonderful country is rapidly filling up with a population gathered from every quarter of the world, we ought to be prepared to occupy every important position—to plant our missionaries wherever we find the tide of population setting—to raise the standard of the Cross, and hang out the banner of the Church in the midst of every settlement—to provide for the gathering in of the sheep of Christ's flock, and their protection from the ravages of the wild beasts of the desert. Wait a few years, and we shall be too late. The children of the Church will be scattered Error and fanaticism will be predominant, and our efforts will be comparatively fruitless."

Indian Missions: the Chickasaws.—While attending to this, the Secretary was informed by the Commissioner of Indian Affairs, that the Chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission Schools, to be conducted among them by the Episcopal Church; and that he had communicated their wish, at their request, to the Bishop of Tennessee.

The Government of the United States propose to advance out of funds belonging to this nation, $6,000, towards the erection of necessary buildings, and an equal sum annually, for 20 years, towards the current expenses of the Mission.

No answer had then been received from the Bishop, nor is any additional information in possession of the Committee, except of a general nature, obtained by the Secretary during interviews with a deputation of said chiefs at Washington.

But the Committee earnestly trust that this favorable opportunity of establishing Missions among the Indian tribes west of the Mississippi, will not be disregarded. The Committee have sought, though in vain, to rouse the Church to a proper sense of this duty. And now, these natives of the forests themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life.

Condition and Liabilities of the Treasury.—Since the meeting in June last, $28,635 90 have been received. This sum is $5,540 46 more than was received during the previous year.

And but for the fact that the indebtedness of former years rests as an incubus upon all its operations, it is confidently believed, a sum fully equal to the estimates of the present year would have been realized.

In the effort to bring up arrears to the present time, the Treasury is still indebted to the Missionaries for salaries due on first of April last, $7,325. This is about $3,500 less than was due them at this period of last year.

Bishop Kemper's Mission: Prospects.—I am unwilling to say much concerning future prospects, yet I can assure the Board I was never more encouraged. It is probable, that within the present bounds of my Mission six churches may be ready for consecration before Christmas. Since closing this report, I have heard of eight individuals who are applying to become candidates for Holy Orders. Should my services, as it is highly probable, be no longer required in Indiana, I contemplate, during the fall, an extensive visitation of Iowa, and the Northern territory; and I feel assured that whenever missionaries are wanted for the country that is washed by the Pacific Ocean, there are two or more able men in the ministry, who will be ready to go to that important region.

Bishop Freeman's Mission: Statistics.—Since his last Annual Report to the Board, the Missionary Bishop of the South-west has confirmed—in Texas, 47, in Arkansas and the Indian Territory, 52 persons, total 99; baptized 11 adults and 32 children; preached upwards of 100 sermons, and travelled more than 10,000 miles; and yet he feels and acknowledges that he is, in the sight of God, an unprofitable servant—he has done no more than it was his duty to do—nay," he would feel comforted could he believe that he had come *near* to the full measure of his duty to God and to the Church, which He hath purchased with his own blood.

FOREIGN MISSIONS.—*Funds.*

The expenditures for the last Financial year have been		$40,814 48
Receipts for the same period		40,018 94
This does not include the cost of a Church in Shanghai, estimated at $5,000.		
Contributions specially made to Greece, have amounted to	1,5.8 00	
Expenditures on acct. of Greece, of which $615 was a debt,	3,457 90	
Contributions specially to China, for Mission purposes,	$8,381 53	
Same to China, for the erection of School buildings, &c.,	8,381 21	
		16,762 74
Expenditure on account China, which includes the debt due to China	11,497 66	
Expended for China for School buildings, &c.,	8,381 21	
		19,878 87
Contributions specially to Africa,		7,439 79
Expended on account of Africa,		9,160 17
Contributions specially to Constantinople,		2,733 67
Expended on account Constantinople,		3,327 78

Reports of expenditures have been received from all the Missionary Stations, with the exception of that at Constantinople.

Cash on hand to credit of General Fund,	284 65
Do. to credit of Africa,	408 80
	693 45

A draft of $594 from the African Mission, lies now in this country against the above credit of $408 80.

Athens.—The quiet and persevering labors of the Mission continue, through the blessing of God, to be productive of much good, and fully sustain what has been said of them on former occasions. Pleasing testimony of this usefulness has been borne by many travellers from this and other countries, who have personally examined the operations of the Mission within the last two or three years. There is no ground whatever to doubt, that the beneficial influence of the Mission has fully equalled all reasonable expectation; that it has not only been the means of elevating the temporal condition of several thousands of pupils who have been under its care, but that it has been blessed of God to the spiritual enlightenment and everlasting salvation of not a few of them.

Africa: Although the Mission in Africa has experienced trials during the last year, yet it is ground for heartfelt gratitude to the Committee, that they have to record no death among their missionaries on that insalubrious coast; and that they have good reason to believe that the Gospel is taking a firm hold among those to whom it is ministered, as well in the Colony as among the Heathen.

Beyond all question, the condition of the Mission is such as to stimulate the Church to vigorous and persevering efforts in that land of darkness and death. Although for a portion of the year there was left in it only one ordained laborer, "yet," writes the Rev. Mr. Payne himself, in his last report, "that one laborer never felt greater cause for gratitude and encouragement—never perceived a louder call upon the faith and zeal of the Church, than is furnished in the actual state and prospects of the mission which he is permitted to exhibit."

Of the progress of the Gospel among the Heathen, the missionary remarks:—"It is certainly a most encouraging fact, and should be recorded 'to the praise and glory of his grace,' that wherever Christ has been make known fully amongst these heathen Africans by our missionaries, there has been taken out, some *one* at least, 'for His name.' Fishtown, Cape Palmas, Rocktown, Grahway, Cavalla, Rockbookah, River Cavalla, and Taboo, even were missionary operations this moment to cease, would each add to the crown of our rejoicing in the day of our Lord Jesus. Blessed be God."

China.—Further acquaintance with the position and character of the city of Shanghai, has confirmed the Committee in the propriety of the selection of this city, as the seat of the Mission to China; and the accounts from the Missionary Bishop convince them that they have not in their former reports over-estimated the importance of this station in its opening for usefulness. The duties of the missionaries have been discharged with the utmost security; and nothing is needed under God, but patience, liberality, and zeal on the part of the Church, to lay firmly the foundation of a branch of the Church of Christ in that great empire.

The exceedingly feeble condition of the health of Bishop Boone has occasioned deep solicitude to the Committee. He has been suffering under a severe and protracted indisposition, which rendered it imperatively necessary that he should desist from publicly preaching the Word, and has at times threatened to terminate his labors altogether. The last intelligence, under date of 18th February, is, however, in some degree encouraging, and the Committee cannot but hope that a life, in their view of much importance to the Mission in its infancy, may be spared for longer service in its cause.

Happily the Rev. Mr. Syle had made sufficient progress in the acquisition of the language, to qualify him to take the Bishop's place in preaching to the native congregations in the Mission Chapel. The attendance which at first sensibly diminished when the Bishop ceased to officiate, has again been increasing, and there are now from 150 to 200 persons present at the services.

P. S.—Since the adoption of the Report, a letter has been received from Bishop Boone, of one month later date, of 14th March, in which he says: "I trust my health is much better. * * * I now, for the first time, since my attack more than a year ago, begin to indulge some hopes of recovery."

Constantinople.—We gain no new information respecting this important Mission from the Report before us. Bishop Southgate and the Foreign Committee are entirely at variance as to the mode of arranging the financial department of the Mission. The Bishop complains of the course of the Committee; and the Committee disclaim any intention of embarrassing the Mission, maintaining that they pursue the same course with the other Missions.

The foregoing summary is necessarily brief and imperfect. Those who desire fuller information will peruse the Documents entire, as given in the last number of the Spirit of Missions.

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co's (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

PREMIUM TRACT.

The Association for Improving the Condition of the Poor, desiring a Tract calculated to promote provident habits, economy, and good management among the laboring classes, has authorized the undersigned to offer, for the best production on these subjects, a premium of Fifty Dollars. It should have prominently in view the fluctuations in the demand for manual and mechanical labor, at different seasons, in large cities, and not exceed 12 pages, 12mo. A narrative Tract, in simple style, will have the preference.

Manuscripts in an envelope, containing the writer's name, &c., will be received until November 1st. Address the undersigned, No. 140 Grand street, New York.

R. M. HARTLEY, Secretary.

New York, August 5, 1848.—4t

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.

Tuesday, August 29, at Walton, confirmation, 3, P. M.

Wednesday, August 30, at Delhi, confirmation, 3, P. M.

Thursday, August 31, at Hobart, confirmation, 3, P. M.

Friday, September 1, at Prattsville, confirmation, 3, P. M.

Saturday, September 2, at Windham, confirmation, 10, A. M.

Saturday, September 2, at Cairo, confirmation, 3, P. M.

Sunday, September 3, at Oakhill, confirmation, 10½, A. M.

Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.

Tuesday, September 5, at Glenville, confirmation, 10½ A. M.

Wednesday, September 6, at Athens, confirmation, 10½, A. M.

Thursday, September 7, at Esopus, confirmation, 10½, A. M.

Friday, September 8, at Clinton, consecration, 10½, A. M.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

Tuesday, September 12, South Middleton, consecration, 10½, A. M.

Wednesday, September 13, at Goshen, confirmation, 10½, A. M.

Thursday, September 14, at New Windsor, consecration, 10½, A. M.

Friday, September 15, at Port Edward, consecration, 11, A. M.

Saturday, September 16, at Whitehall, confirmation, 10½, A. M.

Sunday, September 17, at Ticonderoga, confirmation, 10½, A. M.

Monday, September 18, at West Point, confirmation, 10½, A M.

Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.

Thursday, September 21, at Malone, consecration, 10½, A. M.

Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

July 15, 1848.

"PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK."

A regular Monthly Meeting of the Board of Managers of this Society, will be held in the Sunday School room of the Church of the Ascension, on Monday evening next (14th inst.) at half past 7 o' clock.

THOMAS P. CUMMINGS, Rec. Sec'y.

New York, July 12th, 1848.

ST. PETER'S CHURCH, BROOKLYN.

A Quarterly Sermon will be preached on the evening of Sunday next, (August 13th,) and a collection made in aid of the funds of the parish. The rooms occupied by this Church are in Powers street, third door north-east of Atlantic street. Sermon by Rev. S. ROOSEVELT JOHNSON, D.D. The attendance and contributions of all persons interested in the continued prosperity of this growing parish, are respectfully solicited. Service on this occasion will commence at a quarter before 8, P. M.

The usual Sunday services are at half-past 10, A. M., and half-past 7, P. M. Sunday School at a quarter past 9, A. M.

Brooklyn, August 12, 1848.

Banvard's Panorama.—We understand that Mr. Banvard has just finished a beautiful Panorama of the Missouri River, which opened to the public on Wednesday last in conjunction with the Mississippi. The two rivers combined, represent a country of twenty-three hundred miles, from New Orleans to the mouth of the Missouri, thence up to the Yellow Stone, near the Rocky Mountains, covering a vast extent of canvass, and being by far the largest painting ever produced by man. This addition will form an unexpected feature, and will draw thousands to view it, who have visited the former painting; and we would advise all strangers visiting the city to view this mammoth work.—*Morning Star.*

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 1st inst., the Treasurer has received the following contributions:

Balance of contributions received on occasions of celebrating the Holy Communion in the city of Mexico, by the Rev J McCarty, U S Chaplain, by the hands of Major L Thomas, half, 33 50; A G V, for Domestic Missions, 25; St James's, Newtown, L I, 8; St Paul's, Alexandria, Va, 10; St James's ch. Hamilton Square, N Y, 32 76; through J K Sass, R A in S C, from St Andrew's parish, for Ga. 14; Prince Frederick parish, for the Jews, 6; Domestic Missions, 22; Monthly Missionary Lecture, of which 75 cts is for Western Missions, 5 10; Trinity ch. Columbia, 30; St Philip's, Charleston, for Bishop Freeman's Mission, 33; do, for Bishop Kemper's Mission, 32—142 10. Total, $251 36.

THOMAS N. STANFORD, Treas.,
New York, August 8, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 1st inst:

From a member of St Paul's ch, Alexandria, Va, 5; do, for China, 10—15; A G V, New York, 25; St James's ch, Hamilton Square, N Y, 12 25; Trinity chapel, Factoryville, S I, for China, 25 25; Sunday school of St John's ch, Savannah, Ga, semi-annual payment, education of a child in China, 12 50; through H Trescott, R A, Charleston, S C, ch in St Andrew's parish, for Africa, 14; Mrs Thos. Dens, 4th payment, education of Thomas C Dupont, Africa, 20; Missionary Lecture at St Philip's, 4 35; Trinity ch, Columbia, 20; do, do, for Constantinople, 10; a few communicants of St Philip's ch, 4th annual payment, education of A Kaufman, Africa, 20; St David's ch, Cheraw, 29; St Philip's ch, for May, June, and July, for Constantinople, 26; Mrs Archibald Seabrook, for Greece, 5—148 35; balance of contributions received on occasions of administering the Holy Communion in the city of Mexico, Rev J McCarty, Chaplain, per hands of Major L Thomas, U S A, half, 33 50. Total, $231 65.

J. SMYTH ROGERS, Treas.
New York, August 8, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sum since his report of 1st inst: :

From a member of Trinity ch. $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 8, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sum, since his report of 1st inst:

From St Paul's ch, Poughkeepsie, Rev A D Traver, $4 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 8, 1848.

Married.

On the 19th ult., at Christ Church, Sag Harbor, L. I., by the Rev. C. H. Gardiner, JOHN L. GARDINER, M. D., of Bridgehampton, to Miss MARY E. OSBORN, of East Hampton.

Advertisements.

ST. JOHN'S AND ST. PAUL'S CHORAL SCHOOL: at the Sunday School Room of St. John's Church. (Entrance at the rear, through St. John's Lane.)

Boys entered at this School will receive a thorough Musical, and Classical, and English Education, and will also be instructed in the French Language.

Their religious education will be conducted in conformity with the Doctrine, Discipline, and Worship of the Episcopal Church.

In return for these advantages, they will be required to give a portion of their time on Sundays and other days, to such Choral Services as shall be prescribed them, at the discretion and appointment of the Rector and Clergy of Trinity Church.

There are at present a few vacancies for boys between the ages of seven and ten years, possessing good musical capacities, and good moral character.

Application may be made, during the month of August, at the School Room, on Wednesday in each week, from 12 to 1 o'clock, when full particulars may be learned.

REV. H. W. SWEETZER, M. A., Principal.
R. M. CONDON, Teacher of Music.
August 12—5t

WEST POINT MATHEMATICS AND CLASSICAL STUDIES—819 Broadway, N. Y. The mental discipline and accuracy of thought conferred by the West Point methods of instruction, are believed to be invaluable, either for the pursuits of business or the attainment of a finished education.

Preparation is furnished for the U. S. Military Academy, Engineering, a Collegiate Course, or a practical business career, by EDWARD C. MARSHALL, M. A., late Instructor in Professor Kinsley's Military School at West Point, and J. WYMAN, M. A., for many years a teacher in New York.

Professor P. A. Cattanio, educated in the Universities of Paris and Gottingen, teaches the French and German Languages.

Private Tuition is given in any of the above subjects.

The Autumn Session will begin on Monday, September 4.

References to the following patrons:—

Hon. William Kent, Professor Charles Davies, C. H. Marshall, Esq., E. K. Collins, Esq., Byam K. Stevens, Esq.

Also, Rev. Dr. McVickar, Columbia College, Rev. Dr. Cheever, Rev. M. P. Parks, Rev. P. P. Irving, Rev. L. P. W. Balch, New York; and Professors Bartlett and Church, and Z. J. D. Kinsley, Esq., West Point.

August 12—4t

COLLEGE OF ST. JAMES— Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL

Will also re open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.

A *Mercantile* Course of study is provided for those who desire it.

Application for the admission of pupils, or for further information, may be made to

JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.

August 12—8t

PRIVATE EDUCATION.—The Rev. P. TELLER BABBIT, Rector of St. Paul's Church, Woodbury, Litchfield county, Connecticut, and late Principal of the Diocesan School for Boys in Charleston, S. C., offers to take into his family for private instruction, not more than *three or four boys*. His object is to impart to his pupils the constant, kind, and careful supervision which experience has taught him is necessary to secure the most perfect development of the moral and intellectual qualities of youth.

Woodbury is one of the most healthy and beautiful villages of Connecticut; and while it is easy of access, being only about 8 hours distant from New York, and enjoying a daily communication with the city by means mostly of Steamboats and Rail Road, it is sufficiently retired to afford the best of healthy recreation with the least exposure to bad influences and examples.

Mr. B.'s terms are $300 per annum for each pupil, including every thing with the exception of clothing and books.

August 12.

WANTED—In a country Parish, about three miles from the city, an Organist, who would be willing to lead or take part in the singing in addition to the charge of the Organ. A moderate salary only can be given. Applications addressed to W., care of this office, stating terms, and where an interview can be had, will receive immediate attention. August 12.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.

August 12—10w

WANTED, as Governess in a School for Young Ladies, a young lady who is a Churchman, speaks French, and is competent to instruct in the ordinary English branches. Address B., box No. 1548, Post office. August 12—2t

LONDON BOOKS CHEAP.— Practical Sermons, by Dignitaries and other Clergymen of the United Church of England and Ireland, 3 vols. 8vo.

The Literature of the Church of England, indicated in Selections from the Writings of Eminent Divines, with Memoirs of their Lives, and Historical Sketches of the Times in which they lived, by the Rev. Richard Cattamole, B. D. 2 vols. 8vo.

History of the Eighteenth Century, and of the Nineteenth, till the overthrow of the French Empire, with particular reference to Mental Cultivation and Progress, by T. C. Schlosser, 6 vols. 8vo.

Rev. Robert Hall's Works, 6 vols. 8vo.—and a large and choice collection of English and American Standard Works, from auction, at 85 Nassau street. CALVIN BLANCHARD.

July 22—3t

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester—one and a half hour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.

REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29.

F. HART, PRINTER, 4 THAMES-ST. NEW-YORK.

From the Evergreen.

AN ESCAPE FROM DARKNESS TO LIGHT.

AS DESCRIBED IN A SERIES OF LETTERS BY A PLAIN MAN.

The Letters:

I.

STEPHENTOWN, Jan. 1st, 1839.

REV. AND DEAR SIR,—It is now within a very few days of eight months, since you imposed the duty upon me of giving a narrative of the manner in which I became convinced that the Episcopal Church is the Church of Christ, and a Divine institution; and since I consented to the performance of that duty, other matters, with which I will not trouble you, have hitherto hindered me. But I have determined to commence to-day; and so, from time to time, to give you all the particulars, if God shall spare my life to accomplish the undertaking.

If the narrative is interesting to no one else, I am sure it will not be disregarded by you; and, therefore, though I must depend upon a memory none of the best for calling up to recollection the workings of my mind many years ago, I shall cheerfully undertake it.

You have already been told by me, that it was the study of the doctrine of regeneration, *in the Bible*, which led me, finally, to the conclusion that the Episcopal Church is the body of Christ. If I inform you how that study commenced, with the various incidents during its continuance, until its satisfactory conclusion, you will have the desired statement. If I do any considerable part of this, I am apprehensive I shall be much more prolix than interesting. And almost any one must feel no inconsiderable diffidence in becoming so much of an egotist as a relation of this kind inevitably compels him to be. If the narrative is frequently broken off to give place to some kindred reflections, you need not be surprised: they will so naturally present themselves to my mind, now, that I trust you will allow me to indulge in them occasionally. The Lord Jesus Christ has but one Bride, which I humbly and confidently think I have found in the Episcopal Church. What follows will unfold the manner and means of my conviction of this important truth.

In the latter part of the year 1806, being then in the 16th year of my age, I lost a young brother, by a very sudden death, which was the cause of a religious excitement in my father's family. Of this I became a subject. It extended nearly universally through the whole neighborhood. Previous to that time religion had been no part of the visible business of my parent's family; so that I was destitute of all kind of religious instruction, except such as I had gleaned from the religious conventions of pious persons at my father's house, and occasional attendance upon the meetings held by the Baptists, Presbyterians, and Methodists, there being then no society of either denomination in the place. It may be very easily conjectured that my mind was a place of religious darkness, for this was really the case. What I had then learned, it has since cost me great study and much trouble to unlearn: for I have had to contend with my own prejudices, taken upon trust from others, and, with scarcely any aid, to ascertain that the doctrines which I had then imbibed were unscriptural, unreasonable, false, and dangerous. I had been made to believe that whoever was born again was *sure of Eternal Life*—whoever was not, was *sure of* eternal damnation. But the worst part of my learning was a certain tradition respecting regeneration; which tradition. I am now sure, is contrary to the Word of God, defeats the doctrine of real regeneration, and hinders tens of thousands from entering the kingdom of Heaven. It is a tradition which has refererence, principally, to mental feelings of gloom and horror, succeeded by an elevation of spirits and rapturous hearts. It constitutes the basis of experience, telling, wherein each experience, relating only to the workings of the mind, is accounted as a case of new birth.

At the time of which I speak, I became greatly concerned in the salvation of my soul: but my own personal safety was much more prominent in my mind than the glory of God. As I expected, from what I had previously gathered on religious subjects, that when God saw proper he would reveal to me the sinfulness of my nature and practices, so, for a time, I thought this was the case—still I was not as certain it was so as I heard many say that they were in their own respective cases. I was young and inexperienced; but I soon began to reflect that I myself could reveal my mind to my fellow-creature in such a palpable way that *he could not mistake me*; and, that as God was Almighty, and His power infinitely above mine, so could he reveal himself to me beyond the possiblity of mistake. From this consideration I was convinced that God had made no secret communication to me, independently of intervening means. I therefore prayed more earnestly that God would reveal himself to me. My principal anxiety was to be "born again," that I might be *sure*, as I thought I should be, of eternal life.

I commenced a kind of desultory perusal of the Scriptures, with no other aid than common sense and a very limited education, determined to find a description of regeneration, if possible: but as the tradition which I held was one thing, and regeneration was really another, I could not find in the Bible what I sought. My anxious inquiries and prayers continued from an early part of the fall of 1806 to about March, 1807. But as I did not doubt but the tradition taught the truth concerning regeneration; as God would not be pleased to manifest himself palpably to me; as I had been more anxious, earnest, and determined in religion than I ever had been on any other subject; so, very suddenly, in March, 1807, I came to the conclusion that Christianity was a deceptive cheat, played off upon the credulity of man, who was vain enough to fancy himself susceptible of endless felicity; and that God had not revealed himself to me, simply because he did not exist to do so. I was an Atheist. Oh, false apostles and false religion, ye are accountable for this!

II.

STEPHENTOWN, Jan. 3, 1839.

REV. AND DEAR SIR,—It is a fearful thing to reject God and be without Him, and without hope in the world. You are already informed that I have been in this dreadful situation. It may not be amiss for me to remark, that my Atheism was the result, undoubtedly, of my having been the recipient of a spurious system of Christianity. Had I been correctly taught all the fundamental truths of the Gospel in childhood, and I had been taught, also, *to practice them*, as is the duty of every parent or guardian, I had never denied the existence of God. But in lieu of being caused *to do* what God requires—to keep His commandments—my mind had been lumbered with a false tradition—and not stored with the true knowledge of regeneration. A traditionary error was substituted for a Gospel truth; it was taught to me, I believed it; and with it I sank into Atheism. This error is producing very great evil in the world. It stands in the vestibule of the Church, and shuts the Kingdom of God against those that would enter in. It does this by making people suppose that they are of the body of Christ, when in fact they are not. There is but one possible way revealed to us, by which man can enter into the Kingdom of God: he must be born of *Water* and of *the Spirit*, or not enter there. But thousands of people are the dupes of a dangerous delusion, and are made to suppose that each Christian must have a special revelation, independently of all the means appointed in the Gospel. Here, then, is a dangerous error, because it affects one in the very "principles of the doctrines of Christ." It is one that hinders people from being baptized into the body of Christ. The Evil One could not have a doctrine better suited to his desires. But there is another, and not less dangerous consequence attendant upon this erroneous tradition. It makes Christianity appear so unreasonable to many that they embrace Infidelity, in some of its dreadful forms; as was the case with me.

I shudder, even now, at the horrible fact that I was once really an Atheist. I may repeat the fact oftener than will be agreeable, that the real cause of this denial of God was a spurious system of making Christians—an entirely spurious Christianity, in reference to the means of grace, and the reception of the blessings of the atonement.

I concluded that the religious people whom I knew, were the subjects of delusion; that there was no God to communicate his will to them and me, at any rate, or in any form, that revelation was a cheat; and that he who attended least to the perusal of the Holy Bible had most time to devote to other books of real value. I laid the Bible aside, and perused all such other books (avoiding religious ones) as fell in my way, accidentally or otherwise. It is true that I attended at places of worship, which were opened in the neighborhood from the fall of 1806. But this was because the people of my age generally attended, and not because I believed in the religion which was professed. I became very wicked; for, though I did not believe in God, I often took his holy name in vain, and very frequently in profane swearing. And I paid no greater regard to many other of God's holy laws, than I did to the third commandment. But when I attended religious meetings, I did not go to ridicule, but to pity those whom I considered the dupes of delusion. Indeed, I preserved a fair outside to the world, saying very little for or against religion; but God saw my heart, and knew my thoughts. I was reserved in mentioning my disbelief in God in general, still at times I avowed it to religious people. My mind had scarcely any misgivings on the subject. Occasionally I witnessed the most frenzied exhibitions of fanaticism unmoved except by pity of such extravagant folly, as I conceived, displayed in relation to a God who existed not, and a useless religion.

My own anxiety about eternity was fully suspended. I heard no sermons intended to prove the truth of the Christian revelation, none to prove the existence of God; and nothing, as yet, had suggested itself to my own mind to convince me of the reality of His existence. If you leave a field untilled, and unsown with proper seed, it will not remain idle. It will give root to every noxious plant, the seeds of which may chance to fall in it. These noxious weeds occupy the places where things of real value might have grown had they been cultivated at the proper time, and with due care. Between such a field and the human mind unstored with real useful knowledge, there is something more than an imaginary resemblance. The mind will not be idle. If it be not stored with proper views of God and man, it will almost inevitably give birth to improper ones. As my mind was unoccupied by the true knowledge of Christianity, at sixteen years of age, when I first turned my thoughts seriously to the subject of becoming a Christian, and so, instead of it, I had a false system of regeneration, made by those who teach it as the Alpha and Omega of their religion—and as this system is also very unreasonable—Atheism took at once the place of truth and error; of truth, because I possessed it not; of error, because it was unreasonable. I do not deny but that people may pass through, and do pass through, the mental workings which I have mentioned. But though such things are useful, and absolutely necessary, for all people, and particularly for those who have fallen into many actual transgressions—still, even a godly sorrow for sin that worketh "repentance not to be repented of," *is not regeneration.* The great value of the salvation by the Lord Jesus Christ is that it "saves his people from their sins." A person who has actually sinned may doubtless have forgiveness of his sins. But remission of sins is not, strictly, salvation from sin. He only is saved from sin, who is kept from sinning. He who is in Christ is in this "state of salvation;" and, through the influences of the Holy Spirit, may so live, from the earliest dawn of his mind until the close of his pilgrimage through time, as to be always, through the Saviour, considered, even in the mind of God, "a just person that needeth no repentance." But such a person must have been regenerated, and trained up *in Christ*, because Christ is the way in which he should go, and from which he should not depart when old. But the regeneration which is made to stand in its stead, in the tradition which I have discarded—is wholly unsuited to the condition of little children, while real regeneration is alike in every case, and fitted to the conditions of young and old.

III.

STEPHENTOWN, Jan. 4, 1839.

REV. AND DEAR SIR,—When the mind once becomes convinced that it has been in a great and dangerous error, its recollection will always produce a real sorrow; and when it is convinced of the cause of that error, it will always view it with disapprobation. A spurious system of regeneration drove me into Atheism.

I continued an Atheist until the year in which I was twenty-two years of age. In the winter of that year I perused a German author, translated into English, upon the Science of Astronomy. I was much pleased with the book, and had frequent recourse to it. It made also a fruitful theme for my contemplations. In the spring of that year, a very few days after the commencement of vegetation, I was in a field alone, and began contemplating the solar system. I took into consideration the continued and regular recurrence of day and night, summer and winter, spring and autumn, as effected by the compound motions of the heavenly bodies, without ever failing to return in their appointed seasons. The sun, earth, moon, planets, and fixed stars, I thought, always held their relative positions to each other, whatever might be their places in their orbits; and returned, periodically, to the same places in the heavens from which they were at first projected; producing all the seasons—day and night—winter, spring, summer, and autumn. Vegetation was also, at that time, in an unusually advanced state, for that season of the year. I was very forcibly struck with the necessity of its annual supply for man and beast. A hurried succession of inquiries intruded upon my mind. Is this new—and has it been for a succession of untold years the constant result of mere chance? Is the stupendous mechanism of the universe self-made? Or was it made, and put into motion—each part moving distinctly and independently of another, and yet so dependent upon the universal whole that without that dependence all might fall into chaos? I beheld a good evidence of the mind of a man in the nicely-constructed machinery of his hands; but what man, what being can conceive and execute an imitation of the solar system? The machinery which man constructs falls into decay by use, and ceases to perform his intention; but the universe is as perfect now as ever; performing, with the nicest precision, the most astonishing operations. Is all this regularity an evidence of an Almighty hand to execute? This last inquiry presented the irresistible evidence to my mind of the existence of Almighty God. I starlted myself by answering aloud: "there is a God, and Jesus Christ is his Son." As I was alone, I instinctively cast my eyes in each direction, to see who had heard my confession.

No one but God was near to hear me. I was nearly overpowered by the intensity of my feelings. I became seated. My lips had confessed that which I believed; and my heart owned in silence the deep guilt which it but too sensibly felt. I had denied God, my Creator and Redeemer. *I have not since doubted.*

But with my belief in God, my difficulty relative to regeneration returned. I acknowledged its necessity, and thought the false system of it was the true one. I was still sure I was unregenerated, and I expected God would reveal himself to me, according to the notions current in my vicinity.

I entered into an immediate determination to try to live as sinless as I could, and to be one whose prayers should be often presented to God, though I had so deeply offended Him that I feared it was too late for me to seek His favor. But, tormented with gloomy fears, having no systematic guide to lead me into the truths of the Gospel, and ready to follow every wind of doctrine which was wafted along upon the breeze of error, I made little progress in Christian knowledge, and less in practical piety. Though I knew myself to be a sinner, still my great trouble was, that God had not deigned to convince me of that fact, so that I might know that it was He who had done it, and that I might have an equally sensible pardon; for I thought when God once took me in hand he would make thorough work with me. I was completely a slave of an erroneous system of Christianity. Indeed I had never heard it disputed by any one, except Deists, or other infidels; and had no knowledge that any other system was in the Bible, or practiced by any Church. I knew the view referred to, prevailed amongst Presbyterians, Baptists, Methodists, &c., for with the sentiments of these denominations I was, by this time, in some good degree familiar; and I considered these several societies as being merely slight modifications of the same thing,—the Church of Christ.

Again and again, I earnestly prayed for the desired revelation from God; but He would not deign to answer the petition. I thought, and justly, that my interests of eternal duration were at stake. It was highly fitting, and so, with the deepest anxiety, I considered it, that I should be deeply and fully engaged in a matter of such vital and immense importance. Sometimes I almost despaired, and considered that my denial of God might, with the strictest justice, be the cause of His denial of His grace and mercy to me. My feelings at times were such as will not admit of description. I was anxious for God's grace, and thought it was refused because He did not make a secret communication of His will to me! Thus I continued, tormented by hope deferred, expectations defeated, and fears fulfilled, from 1812 to 1816: attending all the religious meetings I could, and listening, with eager anxiety, to the experience-telling of my neighbors; believing that each experience related, unfolded the manner of the regeneration of the person.

Ten years were now wasted away since I first turned my attention to religion, part in infidelity and the residue in that which is its neighbor—no apparent progress being made in Christian knowledge. It then occurred to my mind, that it was impossible but that the Bible contained a description of the *manner of regeneration;* and I determined to study it through, from first to last, having reference to this subject only.

I determined to perform this duty with great care and attention, and with constant prayer to God, that "I might learn and do his will." I commenced the task thus assigned to myself, and with daily diligence pursued it, not perusing merely *but studying the Scriptures.* I did not allow myself to go carelessly through a chapter, but if I had not duly attended to it, I repeated the reading again and again. In this manner I proceeded through the sacred pages of the Holy Book.

Before I had gone through the Old Testament I was thoroughly convinced that the system of regeneration, to which I had adhered so firmly all the time of my believing in God, was false and unscriptural; but I had not then obtained the knowledge of what regeneration actually is. On proceeding into the New Testament my conviction was fully confirmed: I was convinced that the system of regeneration about which I had heard so much through life, was not only false and unscriptural, but dangerous to true piety, inasmuch as it kept thousands out of the Church, the body of Christ, of which He is the Saviour, making them suppose themselves not to be subjects of admission into it until after having a miraculous afflation invisibly from God. But I did not then reflect upon the impossibility of having a true Church founded upon *false* "*principles* of the doctrines of Christ." Indeed, I discovered very clearly the danger of the false system of regeneration to those out of the Church, but did not reflect that it might make people deem themselves in the Church who were not, because false regeneration cannot, by any possibility, admit a man into the Church. "Except a man be born of *Water and of the Spirit* he *cannot* enter into the Kingdom of God." These reflections were afterwards. But at that time, I thought that Christ had a good many Churches of different names, some of them nearer, *in form,* to the primitive institution than others—yet all of them Churches which he owned and blessed. Let no one accuse me of a want of charity, when I now say that I think that Christ has but one body, having sowed but *one Mustard seed*, which became the Catholic Church.

IV.

STEPHENTOWN, Jan. 4, 1839.

REV. AND DEAR SIR,—It is by no means certain that one error in religion is materially better than another.

Before getting fully through the New Testament, in my study of the Scriptures, with reference to the New Birth, I exchanged one error for another. This last error was as follows: If any man simply give the assent of his mind, that Jesus Christ is the Son of God, I considered him born again. It became so plain to me that the system of regeneration, which I had rejected, was false and dangerous, that I was entirely disgusted with it. I reflected that if had hindered its tens of thousands from practical piety,—it being a mere tradition of men, false in itself, and contrary to the word of God. I became industrious to disprove it to religious people; and succeeded in doing so in several instances; but in nearly every case, the person thus convinced became a Universalist. As I had formerly, under my old error, thought that all men were *sure* of salvation who were born again, so, under my new one, I thought all would be saved who were theoretical believers in Christ, unless guilty of blasphemy.

In studying the Bible, I had carefully watched for experiences corresponding with the modern ones which are related as cases of the New Birth. Contrary to my expectations, I found not in either the Old Testament or in the New, a single case corresponding, in any manner, with any experience which I had ever heard told, as the inception and consummation of a regeneration; nothing which could ever be tortured plausibly to mean such a thing.

I was equally careful to examine each case where it is recorded that God revealed himself to man. This was important, as, according to the rejected tradition, God reveals, in a secret and mysterious manner, to every person who becomes a Christian, the sinfulness of his nature and actions, and, in the same manner, communicates his final pardon. This constitutes the false New Birth. But I found in the Bible, that where God had actually revealed his will to man, he had done so *in every case*, through the medium of the natural senses, with which man is endowed, and that the revelation thus made was not for the sole, special, and peculiar, benefit of the person to whom it was made; but that it was for the benefit of man generally. Thus God spake to Abraham words which he unquestionably heard—not with his mental ears, but with his natural hearing, such as all men, with all their senses perfect, possess; and we have the highest reason to thank God for those gracious words. And so it was in all cases; the person to whom the afflatus came, *saw* or *heard*, or both; and was not left to the uncertainty of conjecturing that the workings of his thoughts were a revelation from God. Neither could I discover that any of the primitive Christians became such by special and immediate revelation from God, except St. Paul; but he had a revelation, indeed, not to be compared with the mental reveries of modern fanatics; for it was infinitely above them. And I question very much whether it be proper to say that the revelation, which convinced even St. Paul himself of the truth that Jesus Christ is the Son of God, *made him a Christian.* If it did, every person who believes is a Christian, though he may not have submitted to the visible institutions of the Gospel. But St. Paul himself, after that revelation, had to submit to the Sacrament of Baptism, to *wash away his sins*, by the blood of the Lord Jesus.

I had now arrived at an important stage in the formation of my religious opinions. Having rejected one spurious system, that which caused me a very large sum of anxious gloom, I had substituted, and embraced with eager delight, another. But soon after making this exchange, I began to think that it behooved me to arm myself with Scripture proof in favor of the one, and for the overthrow of the other. Accordingly, all the passages which represent justification by faith, *without the works of the law*, were carefully perused, and laid in as a store of Scriptural evidence, to disprove the *old tradition*, which I viewed with contemptuous disgust. "Whosoever believeth that Jesus is the Christ, is born of God," was the text upon which my principal proof rested for the support of my new error. As I did not readily discover its falsity, I continued in it several years. But I gave good attention to reading the Holy Scriptures, and particularly the New Testament. With great care I had marked on paper the passages in the New Testament, where the words *faith* and *belief* occur, that I might have no trouble in finding them; and, I even marked the Bible itself with a pen in very many passages of those texts. In reading them, which I did very often, I at length discovered that in many places the word *Baptism* in some of its forms, was in connexion with *faith* or *belief*. I had hitherto considered Baptism itself as not being very important to salvation; but I found that there was, indeed, a great importance attached to it in Scripture. I had thought that faith was a condition antecedent to Baptism, so that those who had faith might be baptized, *if their consciences* required them to be; but if their consciences were clear without baptism, I considered all such to be as well without as with it.

When I thus began to think Baptism somewhat more important than I had before, I proceeded in the same manner with that word as I had done with the words faith and belief.

I perused all the passages, after marking them frequently, and with great attention. I was particularly struck with the passage in St. Mark's Gospel, 16: 16. "He that believeth and is baptized shall be saved." I had, of course, read that text a great many times before, but had always overlooked the fact—that one must not only *believe*, but also be *baptized*, in order to avail himself of the promise of salvation contained in the text. In the Acts of the Apostles, I also observed that those who believed the preaching of the Gospel, were, in general, immediately baptized. I began to deem baptism one of the positive institutions of the Gospel, and to see the necessity of baptism in my own case. Some years before this, I had determined to divest myself of all my prejudices which were contrary to the Gospel, if I should find them to be so by the Holy Scriptures. Though I had once been very partial to the doctrines of the Baptists, I had now ceased so to be. As soon as I could select a Church I meant to be baptized.

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Aug. 5th, 1848.

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